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Sydney Howard Gay,
Maria Weston Chapman, } Editors.
Edmund Quincy,

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Pro-Slavery.

From the Eastern State Journal.*

ABOLITION OF NEGRO SUFFRAGE.

Upon this subject we take ground. "Separate and alone, we set this ball in motion;" and to the Democracy we say, "*let the ball roll on!*" There is neither policy nor justice in the bestowment upon the negro race, with us, of the right of suffrage. Upon every view of the subject, it presents to us an evidence of the unfitness of the thing.

By nature, the negro is stamped as of an inferior race of beings. The seal of the Almighty is on his brow, and the color of *darkness* overshadows his form. An examination of the anatomy of his body, demonstrates the physiological inferiority of his parts. The coarse texture of his brain, and its diminished size, in comparison with the other parts of his body, render palpable the diminutive strength of his mental capacity in comparison with the white race. Hence, whom God has made separate races, and distinct orders of being, men cannot mix together and equalize, without subverting the order of Nature and doing violence to her laws.

Liberty, with a people who are ignorant and weak, would turn to anarchy. Liberty is a boon to be bestowed only upon those whom God has endowed with mental strength to bear it. The bestowment of a political suffrage, supposes a capacity to meet the exercise of its prerogative, with a due performance of the attendant duties of freemen.

The very position of the negro race, without looking to their anatomical construction, is a conclusive evidence of their general inferiority. In the interior of Africa they live as the beasts of the field, subsisting entirely upon the natural marts of the earth, and depending upon chance to give them food. They are cannibals, who neither plough nor plant. Nearer the coasts, they are slave dealers, trafficking in their own color, country, and kin. Each, in his turn, a slaver and then a slave.

In St. Domingo, where they have been aided to set up a Government, the half-breeds have grasped the reins, and the real negro contemns and sets at defiance the laws, and submits only to the strong arm of military power. There we have before us a reliable evidence of the mental inferiority of the negro race. Then, look around us! Are they less miserable in the State of New-York, than in St. Domingo? Here they have every advantage which could be asked or conceded to them; and still we find them, as a body, upon one common level at the feet of the white race. Even here, they are, as a people, dependent upon the superior providence of the white race for the bread upon which they subsist. Give them an unrestricted right of suffrage: they know not how to use it themselves, and they will lay it at the feet of that portion of the white race, whose meanness will allow them to get down to solicit it. Nothing could be effected by the measure, but the presentation of an inducement to "political pipe layers" to import negro voters into the State.

As well might you claim the right of suffrage for the infant, as for the negro. The one is denied it on account of his want of years for maturity; the other ought to be denied it, on account of a want of natural strength to come to maturity.

If woman is denied the right to vote, then the negro ought also to be excluded from the polls. If our females have not mental capacity, (and it is alone on account of mental weakness that woman is denied a participation in political matters,) for the exercise of a political suffrage, then the same want of capacity, which exists with the negro race, should subject them to the same restrictions.

It may be said that there are to be found some superior negroes. Granted. But, then, there are also to be found some superior females of the white race. These are exceptions, forming no common standard for the estimation of their races.

Arts and science, literature and commerce, the loom and the shuttle, the forge and the hammer, the saw and the plane, ships and sails, the compass and the anchor, steam power and hydraulic, are all from the head and the hand of the white man, to whom the negro is, and ever has been, the menial. Therefore we say—the negro race cannot be made *freemen* while mixed with the whites, and therefore ought to be excluded from the polls.

* A Democratic paper, published at White Plains, Westchester county.

From the Vermont Galaxy.

SLAVERY AND THE CHURCHES.

It is truly refreshing to find that while the Methodist and Baptist churches have been rent in twain by the wretched ultraism of large bodies of their members at the North on the subject of negro slavery, the Congregationalists and Presbyterians have maintained their integrity firmly upon the only practicable ground that could be taken. Nothing can be more intolerant, and we dare say unscriptural, than to withhold Christian fellowship from a man on the sole ground of his being a slaveholder. Suppose such an individual shows strong evidences of his Christian character, and feels convinced that he could not be guilty of a greater act of iniquity and cruelty than to emancipate his slaves, and then leave them to be driven from their homes, and to depend upon the cold charities even of Northern Abolitionists for sympathy and support, should he be denounced as a robber, murderer, pirate, or manstealer, and excommunicated from a Christian church as a heathen and a child of perdition? It is hard to believe that a degree of bigotry like this could exist beyond the pertius of St. Peters, and especially in a republican country, which places the rights of conscience among the richest jewels in its crown of freedom.

Great as is the sin of Slavery in a national character, it does not necessarily attach to individuals whose situation may be, and frequently is such, that they cannot emancipate their slaves without disregarding the rights of humanity, periling the peace and safety of himself and community, and violating the laws of the land.

The class of people who embrace these fanatical tenets in the Church are generally combined in a political party whose professed object is to abolish Slavery in the States. They feel themselves bound in conscience (we do not speak of the leaders) to vex themselves with unceasing toil and anxiety to abolish slavery, tremble under the vast responsibility which rests upon them on this score, and feel as if the will[illegible] neither eat nor sleep until they beheld the curse of Slavery swept from the land.

The error of these people is not in the object they purpose to accomplish, in which we most heartily concur, but with the overheated zeal with which they pursue it, the consequent unreasonable measures which they adopt, and the frenzied intolerance, and bitter abuse which they heap mountain-high upon all those who do not accede to their views, and regard them as the only chosen instruments, under God, of bringing about the happy result.

And yet there can exist no reasonable doubt that the disease of slavery has grown worse under the treatment which these honest but over-heated zealots of abolitionism have bestowed upon it. During the last few years in which Third-partyism has exerted its utmost to abolish slavery, we should like to know what they have done to accomplish that desirable object? *Nothing!* we say emphatically *nothing;*—But on the contrary they have done wonders to fix the manacles of Slavery more firmly upon its victims. Every day confirms us in the belief that in Maryland, Virginia, and Kentucky, where ten years since slavery was rapidly declining, the alarming interference of these Northern zealots has stayed the progress of reform. They have denounced as engendered in hell the scheme of Colonization which is doing more to mitigate the miseries of the African race, and eventually to strike off their chains, than all other schemes which human sagacity has devised. They have denounced ministers, dissevered churches, desecrated the Sabbath, and trampled upon the Constitution and Union of these United States. They have fulminated their anathemas against slaveholders, until at last, alarmed for their lives and their property, they have resorted to the desperate expedient of annexing Texas to strengthen themselves against the furious assaults thus made upon them. But to cap the climax of their inconsistency and folly, under the guidance of Birney and others, they have aided these very slaveholders whom they previously cursed from head to foot, to annex Texas, which they had ever before declared must be kept out of the Union, "*whatever be the consequences.*"

But while we sincerely compassionate the delusions of the followers, we have no patience with the profligacy of the leaders of Third-partyism. Since Birney and Alvan Stewart have declared that they would not vote with the Whigs at the last Presidential canvas because it would have been the virtual abandonment of their party, it is clear as proof of holy writ, that party domination, and not sympathy for the slave, is the purpose of their leaders. This *primum mobile* of their souls it is evident they preferred, to the prevention of annexation, and all those fatal consequences to the slave and the country, which must result from this abominable scheme of slaveholders and their Northern allies.

Selections.

From the Watchman of the Valley.

THE BLACK LAWS OF OHIO.

Our friends on the Reserve, who are very apt to be foremost in labors of love, are stirring on this subject. A lady in Lake County, the Cleveland American informs us, "has become so interested in the repeal of our obnoxious enactments against the people of color," that she drew up a petition herself, and spent several inclement days in circulating it for female signatures, with very gratifying success.

The Painesville Telegraph says, that on Thanksgiving day, which was very generally observed by the citizens of that place, "the Rev. Mr. Gillet, of the Presbyterian Church, and the Rev. Mr. Clapp, of the Disciple's Church, discoursed well and ably upon the odious and contemptible Black Laws of Ohio—laws that are a disgrace to our statute and to human liberty."

The same occasion was improved in a similar manner by the Rev. Dr. Aiken, Pastor of the First Presbyterian Church in Cleveland, whose discourse on the subject, at the request of his congregation, has been published. His discourse is entitled, "*The Laws of Ohio in respect to Colored People, shown to be Unequal, Unjust, and Unconstitutional.*"

Such action from such a quarter—for no one would accuse Dr. Aiken or his congregation of ultraism—are "signs" of encouraging import to our abused colored citizens.

"It is quite certain," says Dr. A. in the commencement of his discourse, "that the odious laws of which I am about to speak, are but little known and understood by the good people of this State.—Probably not one in a hundred has ever read them." What he proposed on that occasion therefore, was simply "to open the statute book and read and comment."

An act passed Jan. 5th, 1840, decrees, "that from and after the first day of June next, no black or molatto person shall be permitted to settle or reside in this State, unless he or she shall first produce a fair certificate from some court within the United States, of his or her actual freedom."

Another section of the same act, requires of colored persons, previously resident in the State, to enter their names and the names of their children in the office of the clerk of the county, whose certificate, procured at an expense of 12 1-2 cents for each man, woman and child, so entered, is the requisite evidence of "his, her, or their freedom;" "provided, nevertheless, that nothing in this act contained *shall bar the lawful claim to any black or mulatto person.*

The third section of the same act forbids the employment of any colored person, who has not the certificate required, under the penalty of a fine from ten to fifty dollars for every offence, "one half thereof for the use of the informer, and the other half for the use of the State," and an additional fine of fifty cents a day "*to the owner, if any there be,*" for every day such person is either employed or secreted by any one. "What do the makers of this law mean?" Dr. A. significantly asks. "If a black or mulatto person, having no certificate, in a state of want and distress comes along, do they mean that we must refuse to feed or clothe him, or give him a day's work or a night's shelter? Precisely this, or nothing." And where is the man in the State, *we* should like to ask—unless he shamelessly renounces all pretensions to humanity—who can now hold up his head in defence of such a barbarous law?

This odious act may be found in Swan's Statutes, page 592.

On page 593, of the same book, is an act, passed April 1st, 1807, as an amendment to the above, which imposes still severer disabilities upon the abused race. This act forbids any colored person thereafter to settle in the State, who shall not, within twenty days after coming into it, "enter into bond with two or more freehold sureties, in the penal sum of $500," conditioned for his good behaviour and support. If he neglect to comply with this requisition, it is made the duty of the overseers of the poor to remove him immediately. The effect of this act if put in force, is to banish from the State, every colored person who attemts to settle here, for not one in a thousand, as Dr. A. remarks, could obtain such a bond.

The case of the poor persecuted black man is certainly hard. The slave States drive him out, if he is a free man; and we drive him back again.—Like Noah's dove, he can find no rest for the sole of his foot. And yet here is his native country—the only home he has on earth. Such a violent law, on the part of Ohio, cannot offer even the tyrant's plea in its defence—necessity. Slave States have an excuse for it. The presence of free blacks, they say, endangers the safety and lives of the whites. They fear insurrections from their example and influence. One wrong, like one lie, requires a dozen more to defend it. The slaveholder, having robbed his slaves of their natural rights, must proceed to banish the free negro from his territory, to protect himself from the vengeance to which this outrage on humanity exposes him. But Ohio Black Laws can plead no such necessity. They are sheer gratuitous cruelty, the recital of which would seem sufficient to make every citizen of the State hang down his head for shame.

To make this cruel enactment effectual, the law further imposes a fine, not exceeding $100, on every person who shall *harbor, conceal, or employ any colored person residing in the State, "contrary to the provisions of the first section of this Act!"* In the language of Dr. Aiken, "who would think that such laws had an existence in the nineteenth century, in the intelligent Commonwealth of Ohio, at above all, that they have been sustained and sanctioned by her citizens for forty years?"

But the atrocities of this law do not stop here. Another section of the same act disqualifies a colored person to testify in any court of justice where a white man is a party. There seems to be madness and absurdity, as well as cruel injustice, in this provision. The competency of a witness to be decided by his *complexion!!* If his skin is dark, the purposes of truth and justice, in judicial investigations, must be deprived of all the benefits which his knowledge of facts in the case could contribute! This, in its practical effects, is probably the most atrocious enactment in the Black code. Under its pernicious shield, crimes often escape punishment among us. "What an unblushing, legalized denial of justice to the free citizens of Ohio," says Dr. A. "black and white!" "I have heard of a white man in this State, who deliberately shot down his neighbor, and because the deed was seen only by colored persons, the murderer walks at large." "Not long since, a white woman stole an article of dress of some value from a black woman, and wore it openly in our streets, feeling perfectly secure under the protection of this detestable law, because she knew the colored persons who saw her take it, could not be witnesses in the case." A colored man, sometime since, related to us a series of cruel depredations committed on certain colored persons in this neighborhood, before their eyes, by some infamous white men, under the protection of this infamous law.

Colored persons are by law excluded from all permanent benefit of our poor laws. "An act for the relief of the poor," Swan's Statutes, page 684, by a very disingenuous process, shuts out every colored person from any poor house in the State. This statute prescribes, first, the mode of gaining a settlement in the State as a citizen, in order to be entitled to relief from the public fund: 2. It provides for the support of the poor *having a settlement* in any township in the State: and 3. Provides that no black or mulatto person shall *gain a legal settlement in the State.*

Another act, by a similar process, shuts them out of our common schools, and consequently from any participation in the benefit of the school fund. It was passed in 1838. It is entitled an "Act for the support and better regulation of common schools," which provides "that a fund shall hereafter be provided in a manner hereinafter specified, for the education *of all white youth* in this State, &c. thus designedly excluding *colored youth* from any share in its benefits.

This law is in direct violation of the 26th Section of the eighth Article of the Constitution of Ohio, which declares:

"That no law shall be passed to prevent the poor in the several counties and townships within this State from an *equal participation* in the schools, academies, colleges, and universities within this State, *which are endowed in whole or in part*, from the revenue arising from donation made by the United States, for the support of schools and colleges; and the doors of said schools, academies and universities shall be open for the reception of scholars, students and teachers, *of every grade, without distinction or preference whatever, contrary to the intent for which said donations were made.*"

The school fund, it is well known, is derived "in part from the revenue arising from donations made by the United States."

From the True American.

RELIGION AND SLAVERY.

We have before us "a condensed Anti-Slavery Bible Argument, by a Citizen of Virginia," a pamphlet of ninety pages, New-York, 1845. We are ever pained when we see or hear religion and Slavery mentioned in connection. Here we confess we lose all that charity which we can at times feel toward the greatest criminals and the worst of crimes. We imagine that no one looks upon the lion and the snake with the same feelings, although death may be threatened by both. Go to the field of battle, and see the brains scattered from the crushed scull, or the great gush of the heart's blood! and the greatest work of God has been marred. This sight is horrid enough. But go to the gloomy chamber of the victim of secret poison! See the wasted form—the anguished eye—the dread of friend and foe—the horrible war of the necessary craving for food—and the instinctive keen sense of fatal poison—now when all that God has intended for support in the trying hour are turned into the bitterest curse—look there, misery and madness struggling for supremacy—and cold, certain, inevitable death, the sole arbiter and giver of rest! Tell us now, the untaught impulse of the heart of man, is not this worse than death in the battle-field? Go see the "cat-o'nine" buried in the flesh of the unprotected slave—see his ashy shriveled form—his rags—his foul and comfortless hut—tear him from his home—blot out from his eye the loved images of wife, children, and friends—and who are the men who do this thing? Every citizen who by his vote allows the vilest wretch to do the deed with impunity; But the citizen was born to it—love of wealth, pleasure, and pride, have usurped the place of unbought conscience: many palliatives come to his help—and if conscience awakes heaven help us—there is a great and merciful and omnipotent God, who can purify the most deep-stained soul, and upon repentance, make the tortured spirit happy once more!

But when and how shall we class that man who knocks from under our tottering and weary feet this last scaffolding of hope, and makes God himself the worst of tyrants—the falsest of friends—the most unjust of fancied existences? The man who attempts to justify Slavery from the Bible is that man! If he wins us to his opinions, he makes us an infidel!—we lose our belief in the existence of a God—our idea of the immortality of the soul—all distinction between right and wrong—we sink from the man into the beast—we would not scruple to murder our mother for a meal of victuals—or scatter the desecrated remains of a dead sister, or father, or wife, to manure our cucumber vines! We thank God that instinct is stronger than reasoning, and conscience more powerful than argument. We do most sincerely believe, and we deliberately weigh what we say, that all the books and papers which have been written to prove Slavery a divine institution, has never convinced a single man or woman that it was *right—no, not one!* We have not read the argument above referred to—life is too short for a man to read a long discourse to prove that a man may not murder his father, or sell his country for gold, or enslave his fellow-man! If then we will not and cannot read the argument of our able friend, "A Virginian," in defence of the right, what shall we say of the God-defying defender of the wrong? We promised to give the "Alabama Preacher" and his class a round, when we got *cool*, we now postpone it for ever, for until this miserable and dying being of ours becomes yet most deserving of all the ills that flesh is heir to, we never can associate in our mind Religion and Slavery without the most unqualified loathing and hot indignation!

From the Western Citizen.

KIDNAPPING.

We learn that a kidnapping case lately occurred over the other side of the lake, which produced a good deal of excitement in La Porte county, Indiana. A black man was taken off from one of the boats running on the St. Joseph river, in Berrian county, by a man named Gunn, who charged him with the crime of being a slave. Gunn had got out a writ from one of the Justices of the Peace in that county, and when he had secured his victim, he did not condescend to return the writ or the body of the slave to the Justice, but in company with a constable, hurried off South with his victim. He was followed by the Justice of the Peace and several friends of the slave, and they succeeded in overhauling the kidnappers at La Porte. Here a sort of a trial was held, to ascertain whether the black man was really a slave, in which Gunn failed to prove property, whereupon a writ was got out to try him for kidnapping. Through the negligence of the officer, the writ was not served, and Mr. Gunn *went off*, and the negro was *discharged*, and went peaceably back to Michigan. Much excitement prevailed at La Porte during the trial, the pro-slavery men all seeming determined to have the negro given up, whether bond or free, presuming that his color was prima facie evidence of his being a slave; and they threatened all sorts of hard things against the Abolitionists, who nobly stood their ground. Moderate men saw more of the malignant spirit of Slavery, and had their sympathies enlisted in behalf of Liberty. And thus was the wrath of man overruled for the praise of God, and for the good of the anti-slavery cause.

From the Law Reporter.

SALOME MULLER, THE GERMAN SLAVE.

Being an account of the wonderful case of Salome Muller, alias Sally Miller, the German girl, so long enslaved in the South—from an authentic report of her Suit for Freedom, tried in New Orleans.

The Supreme Court of the State of Louisiana has recently been called upon to investigate and decide one of the most interesting cases which has ever come under the cognizance of a judicial tribunal. It would be impossible, from the circumstances of the case as detailed to us, to furnish our readers with a satisfactory statement and report of it, without somewhat exceeding the space usually allotted to a single article in our Reporter. But, we believe, that the singular character of the case, the peculiar nature of the facts disclosed, and the importance of the principles of the law of Slavery which were involved in the controversy, and decided by the Court, will justify us in dedicating to it the space which it will occupy.

It was a suit for liberty. The plaintiff, Salome Muller, a young woman, a little more than thirty years of age, alleged in her *petition* (which is the foundation of a suit in Louisiana) that she was unlawfully held in slavery by one Lewis Belmonti, the defendant; that she was a free white woman, of German parentage; that she left Germany, with her parents, when about three years of age, in an emigrant ship, which arrived at the port of New-Orleans in the year of 1818; that her mother died on the Atlantic passage; that her father died of the fever of the country, a few weeks after their arrival; and that, then, before she had attained a consciousness of her rights, she was reduced to slavery; and from that time, until the institution of her suit, had been treated as a slave, kept as a slave, and sold as a slave. These are the material allegations of the petition as against Belmonti, who was not charged with cognizance of her rights, or origin, and who was only called upon to relinquish his possession and control of the plaintiff; but the petition also set forth that Belmonti had acquired his possession of her by an act of sale from one John Fitz Miller, who reduced her to slavery after having become possessed of her and her father, together with a sister older, and a brother younger, than herself, by a purchase of their service for the payment of their passage, under the then existing "redemption law" of the State of Louisiana. The defendant, Belmonti, replied to the petition, by a simple general denial of its averments; and then annexing to his answer a copy of the act of sale, with guaranty of title, from John F. Miller to himself, prayed that Miller might be cited to appear and take upon himself the defence of the suit, and that whatever judgment should be rendered against him, if any, should be rendered in his favor against Miller. John F. Miller duly appeared in answer to the citation served upon him at the instance of Belmonti, and he became the real defendant in the suit.

Miller, it seems, is one of the oldest residents of New Orleans, a man who has always controlled a large property, and who, with his mother, the widow Sarah Canby, now possesses large and very valuable sugar planting interests in the neighboring parish of Attakapas. At the trial of the case many witnesses were called on his behalf, who testified to his high character for honor and honesty, and seemed to think it quite incredible that he could be guilty of a mean or dishonest act.

The answer filed by Miller to the petition of Salome Muller is a full and explicit denial of all her averments. He denies that she is white and free, and alleges her to be of African descent and rightfully a slave. He denies that he purchased the service of her father as redemptioners, and avers that he received her as a mulattress slave, named Bridget, in 1822, when she was twelve years of age, from one Anthony Williams, of the city of Mobile, who left her with him for sale in August of that year, and to whom he paid the sum of one hundred dollars, as an advance, to be refunded to him upon the sale of the girl. He annexes to his answer, first, a certified copy of an instrument "under private signature," (the civil law term for acts not notarially executed,) purporting to be a power of attorney from one Anthony Williams, of Mobile, under date of August, 1822, empowering Miller to make sale on Williams' behalf, of a certain mulattress girl, named Bridget, about twelve years of age. Upon this instrument is written the receipt of Williams for the one hundred dollars, alleged to have been advanced to him by Miller upon the girl thus left with him for sale. This basis of the title to the plaintiff, set up by the defendant, will be more fully spoken of when we come to the detail of the testimony. The second document annexed to the answer, a certified copy of a notarial act of sale, by virtue of the alleged power of attorney. It is dated in February, 1823, a few months after the act of procuration, and is from John Fitz Miller to his mother, Mrs. Sarah Canby, of the mulattress girl Bridget, still called about twelve years of age, for the sum of three hundred and fifty dollars. The next document filed with the answer was a notarial act of sale from Mrs. Sarah Canby to John F. Miller, her son, in the year 1835, of the girl Bridget, with her three children, Lafayette, the eldest, Madison, and Adeline. In this act of sale, Bridget is called about twenty-three years of age, and Lafayette, her eldest child, five years old. The materiality of these various dates will be seen in the sequel. In the act of sale from Miller to the defendant, Belmonti, in the year 1838, the plaintiff is declared to be twenty-two years of age.

We will now state, as briefly as may be, the facts of the case as disclosed by the recorded testimony.—It appears that in the summer of the year 1817, a band of some eighteen hundred Germans, mostly from the province of Alsace, on the Lower Rhine, resolved upon emigration to this country. To that end, they contracted with a shipmaster, and being possessed of some means, for they were nearly all of them respectable farmers and mechanics in their native land, they advanced their passage money.—When nearly prepared for departure, the shipmaster absconded with the large amount of money he had received from them, and left them at the Helder, the seaport town of Amsterdam, almost without the means of subsistence. Here they remained several months, fruitlessly endeavoring to recover their rights. But the shipowners would not allow the vessels to sail, and at length the then existing Government of Holland interfered, and made a contract on their behalf for their transportation to the United States. They left the Helder at different times, in three ships, in the autumn of 1817; and after a very long and stormy passage of more than four months, in which they endured all the sufferings of actual shipwreck, and in which more than two-thirds of their number died from starvation, and the pestilential atmosphere of the crowded and filthy ships, they all reached the Balize, at the mouth of the Mississippi river, on the same day, in the month of March, 1818—the first German emigrants to the State of Louisiana. But their sufferings and the impositions practiced upon them were not yet concluded. The evidence of the Government contract on their behalf for their passage, was fraudulently withheld from them, and they were mercilessly subjected to the operation of the redemption law, which then existed in Louisiana and several other States of our Union. Their services were sold, for the payment of their passage, to bidders at public auction, who would advance the amounts due for the shortest periods of service. They were forthwith taken into the possession of their various purchasers, and scattered over the country. Many of them remained in New Orleans; some were carried into the country parishes of the State, to labor on plantations; some to Mississippi, and some to Alabama.

The family of the plaintiff, Salome Muller, were of this band of emigrant passengers by the barque Johanna. The mother, Dorothea Muller, and an infant son, died on the Atlantic. The father, Daniel Muller, with another son, and his daughters Dorothea and Salome, survived the voyage. A brother of Daniel Muller, and a sister and cousin of his wife, with their families, were also among the emigrants by the Johanna. It appears that the purchaser of Daniel Muller's service, whoever he was—it was not proved to be John F. Miller—carried him, with his children, into the parish of Attakapas, about one hundred miles from New Orleans. His brother, with his family, were carried to Mississippi, and the others of the relatives remained in New Orleans.—But a few weeks after the departure of Daniel Muller, with his children, for the performance of their redemption service, the relatives who remained in the city learned that he had died of the fever of the country, and that the boy was drowned in the river. They immediately sent for the two girls; but, notwithstanding repeated and persevering inquiries and researches, all their efforts were fruitless, either to recover them or learn anything whatever of their existence; and at length, concluding that they had gone to join their parents and brothers, they abandoned the inquiry. And thus, from 1818 to 1843, nothing was known or heard of Salome Muller by her German relatives, and, to this day nothing whatever has been heard of Dorothea.

It appears that in the summer of 1843, one Madame Karl, a German woman, and one of the Johanna emigrants, happened to be in the lower part of the third municipality of New Orleans, a part of the city but little frequented by any but the Spanish population, and passing the cabaret of the defendant, Louis Belmonti, she looked in, and there saw the plaintiff, Salome Muller, performing some menial service. So instantly was she attracted by her peculiar features, and their strong resemblance to those of her German friends and fellow-passengers, the Mullers, that she entered the shop, and immediately began to question the young woman. In reply to her numerous inquiries, the plaintiff told her that her name was Mary; that she was a slave, and belonged to Mr. Belmonti; that she was sold to him, four or five years before, by John F. Miller, by whom she had, as she supposed, always been owned. When Madame Karl told her that she was not a slave, but a free white woman, that she knew her parents, and came to this country with them and with her, when she was but a child, she gave no credit to the story, but insisted that she must be misled by some imaginary resemblance in her to the family whom she knew. So very positive, however, was Mrs. Karl that she was not mistaken in her supposition, that she prevailed upon the plaintiff to accompany her to the residence of those whom she declared to be her German relatives, about two miles above the city of New Orleans, in Lafayette. She carried her to the house of her cousin and godmother, Mrs. Schubert, who instantly and unhesitatingly recognized her, without any intimation of the discovery having been previously made, exclaiming, "My God, here is the long-lost Salome Muller!" As many of the German emigrants of 1818 as could be gathered together were now brought to the house of Mrs. Schubert, and every one of the number who had any recollection of the little girl upon the passage, or any acquaintance with her father and mother, immediately identified the woman before them with "the long-lost Salome Muller." By all these witnesses, who appeared at the trial, (with the exception of Mrs. Karl, who unfortunately died during its progress, and before her testimony could be taken,) the identity was established in the strongest terms. The family resemblance in every feature was declared to be so remarkable, that some of the witnesses did not hesitate to say, that they "should know her among ten thousand;" that they were "as certain that the plaintiff was Salome Muller, the daughter of Daniel and Dorothea Muller, as of their own existence." One of the witnesses, when upon the stand testifying, saw the plaintiff enter the court-room with a number of other females, and at once pointed her out as Salome Muller, whom she had not seen till that moment, from the time of their separation, after landing from the barque Johanna, in 1818.—Among the other Germans who were called into the house of Mrs. Schubert, was the *accoucheuse* who assisted at the birth of the child, Salome Muller, in the village of Langensoulzbach, on the Lower Rhine. Having identified her, she called Mrs. Schubert into an adjoining room, and asked her if she had a recollection of two very peculiar marks upon the person of the child, resembling moles, and about the size of coffee grains, upon the inner part of each thigh. Mrs. Schubert had a distinct recollection of the marks, from the fact that after her mother's death, upon the Atlantic passage, the care of the little child devolved upon her, and she dressed and undressed it daily for months. The plaintiff was then called into the room, and upon an examination of her person the marks were perceived precisely as they were remembered by her god-mother and the midwife.

During the progress of the trial, and after these and other witnesses had testified as to the existence of the marks as one of the means of identity, the Judge ordered an examination of her person, out of court, by experts appointed for the purpose. The surgeons who made this examination, testified to the existence of the marks as described by the witnesses; that they were *nævi materni*, or the mother's marks, that they were *congenital*, and could not have been artificially produced.

In this connection it may be as well to state the further evidence resulting from an inspection of the person of the plaintiff. There is no trace of African descent in any feature of her face. She has long, straight, black hair, hazel eyes, thin lips, and a Roman nose. The complexion of her face and neck is as dark as that of the darkest brunette. The witnesses testified that her parents were both of very dark complexion. It appears, moreover, that during the long years of her servitude, she had been exposed to the sun's rays in the tropical climate of Louisiana, with head and neck unsheltered, as is the custom of the female slaves, laboring in the cotton or the sugar field. It also appeared that the parts of her person which had been shielded from the sun were comparatively white.

Allusion was made to an act of sale from Mrs. Canby to her son, John F. Miller, the defendant in warranty, in 1835, of the plaintiff with her three children. Having been reduced to slavery, she was, of course, subjected to its incidents, moral and physical degradation. After the birth of her first child, whom Miller sent to Cincinnati to be nurtured and brought up in the house of his sister, (there is no other evidence of his parentage) it seems that Miller gave her to one of his colored overseers for a wife, who retained her until she was sold to Belmonti for his wife.

It appeared that immediately after her discovery, her friends peremptorily demanded her restoration from Belmonti. He refused to yield her up, but he told Mrs. Schubert, as she testified, that he had always been afraid that something of the kind would happen, for that Miller told him a few weeks after his purchase, and when he went to him to rescind the sale, that "she was white, and had as much right to her freedom as any one, and was only to be retained in slavery by care and kind treatment." The suit for freedom was forthwith instituted upon the refusal of Belmonti to relinquish his pretended claim, and we will state, an interesting feature in practice under the law of Louisiana, that an affidavit of the plaintiff was filed with the petition, setting forth that she had reason to believe that the defendant would maltreat her, imprison her, dispose of her, or send her beyond the jurisdiction of the court, during the pendency of the suit Upon the reading of this affidavit, the court allowed the plaintiff to *sequester herself*, upon giving a good and sufficient bond, in double the amount paid for her by Belmonti to John F. Miller, conditioned for her safe restoration should the suit be finally decided against her. The bond was given, and the plaintiff has ever since resided with those who claim her as their kinswoman and countrywoman, and who are among the most wealthy and respectable of the German residents of New Orleans.

The trial of the cause in the inferior court consumed many days. Very great interest was felt in the result. The feelings and sympathies of the German community were strongly excited; and upon the other side was arrayed against the plaintiff's pretensions, whatever could be procured by the position, the wealth, and influence of the defendant Miller. Upon either side the services of able counsel were secured, and at every point the plaintiff's rights were sharply contested, and as resolutely defended. The facts which we have detailed above were very clearly proved by numerous and respectable witnesses, and, in addition to these, other facts and circumstances, strongly corroborative, were attested by various deponents. The broker, who conducted the negotiation for the sale from Miller to Belmonti, in 1838, swore that he then thought, and it always had been his opinion, that the plaintiff was white. Two or three witnesses, an old Creole woman, who, for many years, had lived in the immediate vicinity of Miller's residence in New Orleans, and men who were in his employment as engineers, in the years 1823, '24, and '25, identified the plaintiff, with the greatest certainty, as the same person whom they had often seen, at that time, in Miller's possession; that she was then a little girl, who spoke the English language quite imperfectly, and with a marked German accent; and that they were told, either by Miller, his mother, or some one of the household, that she was a little orphan girl who came from a ship, and was received by Miller from charity. The cousins of the plaintiff, who reside in Mississippi, and have become wealthy cotton planters upon the very spot where they labored as "redemptionists" in 1818, came down at the trial, and recognized and identified the plaintiff, declaring, in their testimony, that they "knew her as soon as they set eyes upon her." It seems strange that such a mass of evidence could be found, all attesting so conclusively the identity of the plaintiff with a lost child more than twenty-five years after her disappearance, and since she had been seen by any of her family or friends; and after twenty-five such years!—years of servitude and of toil, of bondage, labor in the cotton field, beneath the scorching sun, years of servile degradation and infamy, which one would have supposed capable of obliterating all physical and moral traces of her origin and descent, as effectually as they razed from her memory all recollection of days before her bondage, when she thought and spoke in another tongue.

(*To be continued.*)

From the Limerick Reporter.

ANTI-SLAVERY SOIREE.

MR. DOUGLASS, THE AMERICAN SLAVE.

On Friday evening last, an Anti-Slavery Soiree was held in the Philosophical Rooms, Upper Glentworth street, given to Mr. Frederick Douglass, the American slave.

The attendance was numerous and most respectable. On a raised platform we noticed the following gentlemen:—The Mayor, Francis P. Russell, Esq. Rev. Mr. Brahan, P. P. Rev. Mr. Quin, P. P. Rev. Mr. Egan, R. C. C. Rev. Mr. Williams, Independent Minister, Wm. Lee, Esq. J. J. Fisher, Esq. Mr. O'Neill, Mr. Caldwell, Dr. Gore, Henry Woodburne, Esq. Captain Brady, &c.

On the motion of Mr. J. J. Fisher, the Mayor was moved to the chair amidst loud applause.

The company having partaken of tea, and St. John's Temperance Band having played several beautiful airs, the Chairman rose and said:—In the course of the past twelve months he had the honor of presiding at soirees of his fellow-citizens, and he never felt such pleasure as at the present one. They met together, as men of the same soil, to do honor to a man that came among them from America, and who was once a slave, but who is now a freeman. His worship concluded by proposing the health of

"The Queen." Air—God save the Queen.

After a short space of time, the Chairman again rose, and said he would give them, without preface, the health of their guest—

"Mr. Frederick Douglass."

The toast was received with vehement cheering.

Mr. Douglass then rose, and was received with loud cheers. He said he felt grateful for the honor that had been done him, and gratified for the sake of the great and glorious cause which he came to advocate. He was frequently in the habit of meeting in such assemblies as this, and he assured them that he was never more delighted than at the present moment. (Cheers.) In the West Indies there had been 800,000 slaves, and the people of this country had done something for them. There were two millions and a half of slaves in America that cried, "come and help us." If he was now in America he would be his master's property, and be liable to be sold as a piece of merchandize. Thank GOD, it was not so in this land. (Cheers.) When he attempted to return gratitude for liberty, he failed, for his heart rose to such a pitch of happiness that he was rendered utterly unable to give utterance to his feelings. Seven years ago he was a slave—an object of merchandize—dragged and ranked with beasts to be sold in the market or auction mart. He was happy to see that not only the humble classes of Limerick recognized him, but its wealth and respectability. Oh, what a transition it was to be changed from the state of a slave to that of a freeman! Really, when he thought of his former condition and his present, he was puzzled to know whether Frederick Douglass then was the same Frederick Douglass now. (Laughter.) He could hardly believe how his proud spirit could be ever bound in chains. If he returned to the United States, he would be taken and bound in slave chains. He must plant himself, therefore, under the protection of the Irish and British people. He was not there to denounce the American Government, but, indeed, he could not say much in favor of it. He would just relate an act of that Government. In South Carolina, the law goes so far as to take colored seamen when they arrive there in different vessels, and put them in prison until the vessels are about to leave; and if the captain of the vessel did not go and pay jail fees, the unfortunate colored seaman would be sold in the market to the highest bidder. This the British Government denounced, and were by treaty promised that no colored seaman in the employment of British vessels, should be touched. The law of South Carolina was accordingly modified, but not changed. Some short time back, a white gentleman had occasion to visit South Carolina, and was attended by a black servant. The authorities were about to enforce their law, but the gentleman remonstrated about his servant, and they told him the only way he could keep his servant was to place him in a British vessel which lay in the port. This was done, and the American authorities dreaded to go near him, because he was under the British flag. The reason that this law was in force was, that they considered a free colored man as an incendiary among the slaves, lest they should be struck with the thought of freedom. So that a colored freeman is liable in his own country, and under the American flag, to be dragged to prison, but not under the British flag. (Cheers.) Again he said he was not there to speak against the American Government, but to bring under their notice American Slavery, and to try to make America like any other Christian country in the world. It was the only nation on earth in which the African Slave-Trade was allowed to be carried on. When this is washed away, the American escutcheon will be cleansed, and not till then. (Hear, hear.) When England and France wanted to crush Slavery on the high seas, America gave all the opposition in her power, and afforded every protection to the slavers. He then adverted to the annexation of Texas, and denounced the conduct of America in wresting Texas from Mexico as that of a bully whose only right was that of the strongest. He then alluded to the various battles won for America by negro blood, and depicted in glowing colors, the base ingratitude with which they were rewarded. He would not trespass further upon them. He found freedom and a welcome to speak against Slavery in Dublin, Wexford, Waterford, and Cork, and though last not least in Limerick, (cheers). Whether home or abroad he would never forget the very kind manner he was received in Limerick. Mr. Douglass resumed his seat amidst loud cheers.

After Mr. Parry sung "The battle and the breeze,"

Mr. Douglass again rose, and gave the health of the Mayor.

The toast was received with loud cheers.

The Mayor then rose and thanked them for the kind manner in which the toast just given was received. He said that this, the country of his birth, was always for freedom, and he knew of no country so opposed to slavery as

was much gratified. When he looked around him, he could see many persons of various denominations, and he also saw some of his own creed, all engaged in denouncing slavery. They had been slaves themselves, they were no longer slaves; but, they sympathized with the enslaved of every creed, and clime, and hue. (cheers.)

Mr. Argles, on the part of the Stewards, responded.

Mr. Douglass then sang a beautiful sentimental air.

The Rev. Mr. Williams, (Independent minister,) then rose, and addressed the meeting at some length. He said that Mr. Douglass spoke of the different religious denominations in America, favoring slavery; but, Mr. Douglass never spoke against Christianity. In the course of his lectures he spoke of the denomination to which he had the honor to belong. Now, the members of his church in Wales and Scotland, sent to the professors of the same church in America, and told them, they would not recognize them as belonging to their church if they countenanced slavery. (cheers.)

Master Dartnell and Mr. Parry sung a few songs to the gratification of all present, and the Mayor having been moved from the chair, and Mr. F. P. Russell called thereto, thanks were voted to the prior chairman for the kind and dignified manner in which he presided over them, and the meeting separated, it being then 11 o'clock.

From the Christian World.

THE PROTEST AGAINST SLAVERY.

We republish the following article, not from any sectarian bias, but only as a proof that the spirit of new organization is not dead. The Anti-Slavery Reporter, edited by A. A. Phelps, is the organ of Lewis Tappan, and the clique who, in '40, seceded from the American Society because it could not be made subservient to the Orthodox Church, and who, for years before, had labored to that end:

The Protest signed by one hundred and seventy-three Unitarian Ministers, has produced a much greater impression than those who prepared it or signed it could have anticipated. Not only in New England, but in all the free States, and in many of the slave States, it has been read, discussed, praised, and blamed. Not only among Unitarians, but among Presbyterians, Quakers, Episcopalians, and other sects, it has been much spoken of, and in terms of high approbation. The sects have laid aside their sectarian feelings, and have commended it very warmly, and even in terms of exaggerated praise. We have heard of its being read in a Presbytery to Presbyterian ministers, in a Quaker meeting to Quakers, and among Baptists. At a convention of the Christians, it has been adopted by a unanimous vote. It has been thus praised by those who really love liberty, and who say even of the heretical Unitarian, who lifts his voice against Slavery, though he follows not with them, "Forbid him not, he who is not against us is with us." But the Protest has also received the censure of the pro-slavery press, and of pro-slavery men, North and South, which may be regarded, perhaps, as a yet higher merit. The friends of freedom will praise any attempt to promote the cause of liberty, however feeble it may be—but pro-slavery men will attack not what they only hate, but what they also fear. It has given us unfeigned pleasure, therefore, to see gross and vulgar attacks on our Protest in a paper at Concord, New Hampshire, and in other papers which have sold themselves to be the servants of the slaveholders. We are sorry, however, to find among these testimonials one from an Anti-Slavery paper, published at New-York. The Anti-Slavery Reporter, for November, contains an article on our Protest, which, after a little cold praise, labors earnestly to prove that this Protest is *not* much of an anti-slavery document after all, that it takes low ground, and is much behind many orthodox resolutions, both in point of doctrine and point of time. Now we must beg to correct some serious errors in this criticism.

The Anti-Slavery Reporter gives a column of quotations to show that such testimonials are not a new thing, and that other religious bodies have anticipated ours in declaring Slavery a great sin. But who ever questioned this? We knew very well that the Quakers had borne this testimony an hundred years ago, and that many other bodies had often remonstrated against Slavery before the time of our humble Protest. This is a matter of public notoriety. We have never pretended to be the leaders in this movement. The Anti-Slavery Reporter tries to fasten this presumption upon us by quoting the sentence of our Protest which says, that our denomination, on account of its principles, ought to be "the foremost in opposing this system." Now, "foremost," in the dictionary, means "first in place," not first in time, and to accuse us of saying that we *are* foremost, when we merely say that we *ought to be so*, is surely going very far to find occasion of censure.

The "Reporter" says—"The Protest does but condemn the *system* of Slavery. It is very careful not to say aught against Slavery, or slaveholding, as an individual practice."

In reply to this, we quote a single passage from this Protest. "As in the possession of one's self are included all other possessions, and in the right to one's self are included all other rights, *he who makes a man a slave commits the greatest possible robbery, and the greatest possible wrong.*"

Yet, in the face of this, the Reporter says that our Protest does "not say aught against slaveholding as an individual practice"!!!

Our Protest was not directed against individuals, but against the system of conduct in which multitudes participate—consequently we said, very naturally, more about the system than about individuals. If the Reporter means to say that we ought to have attacked individuals, instead of showing the evil of their conduct, we merely answer that we differ in opinion.

The Reporter, professing to know more of Unitarian principles than Unitarians know themselves, declares that it is not true that "our principles of religious liberty do not allow us to exclude our brethren who are slaveholders from our Christian fellowship. He says that we would not fellowship liars, gamblers, and drunkards. He says that our principle is not to exclude for *opinion*, but that we *do* exclude for *practice*, and therefore ought to exclude slaveholders. But can he not see that lying, stealing, and drunkenness are admitted on all hands to be criminal,—but slaveholding, under certain circumstances, is thought to be right, and honestly maintained to be allowable? Hence, in excluding slaveholders from fellowship, we should still be excluding them for their *opinion*. So long as a vast number of slaveholders honestly believe slaveholding no sin, so long it would be exclusion for *opinion* to refuse them fellowship on account of holding slaves.

Evidently the "Reporter's" trouble arises from the fact that a Unitarian Protest is receiving some little praise in Orthodox quarters. The old serpent of religious bigotry is gnawing at his heart. His object is to bring down Unitarian Anti-Slavery to the place where heresy ought always to be—always a little below Orthodoxy. The whole article labors to show that Unitarians are, after all, not so good anti-slavery people as the Orthodox. We are not careful to argue with him on this point. Let it be so, if it suits him to think it. J. F. C.

From the Athenæum.

PRUSSIAN HEROINE.

We find in the Prussian papers some particulars of interest relating to a heroine of a remarkable description—Grace Darling enlarged into gigantic proportions—residing in the town of Pillau. This woman, Katherine Kleinfeldt, is the widow of a seaman, with whom, for upwards of twenty years, she made the long sea voyages, and since his death she has devoted her life, for his memory's sake, to the noble and perilous task of carrying aid to the drowning. Whenever a storm arises, by day or night, Katherine Kleinfeldt embarks in her boat, and quits the harbor in search of shipwrecks. At the age of 47, she has already rescued upwards of *three hundred individuals* from certain death. The population of Pillau venerate her as something holy, and the seamen look upon her as their guardian angel. All heads are uncovered as she passes along the street. The Prussian and several other Governments have sent her their medals of civil merit, and the municipality of Pillau has conferred on her the freedom of the town. Katherine is of athletic form and strength; of masculine physiognomy, softened only by its look of gentleness and goodness; and better furnished, in all save courage and humanity, for such wild scenes and high deeds as make their common fame, than the frail girl who has for years filled a grave far from the scene of her generous daring in the Fern islands.

JOHN VAN BUREN is nominated by the Mirror as its candidate for the Presidency in '52.

The Liberty Bell.

THE CHURCH.

BY WENDELL PHILLIPS.

"Let not the Pope, the bishops, or the monks exclaim against us, WE are the Church; he who separates from us, separates himself from the Church. There is no other Church—save the assembly of those who have the word of God, and who are *purified* by it."—*Melancthon.*

"One hour of justice is worth seventy days of prayer."—*Koran.*

"Cease to trouble our meetings with this subject. The Church is no Anti-Slavery Society."

Will you join me then in a specific effort to abolish Slavery?

"No. 'Tis a dangerous thing this forming of societies for each single evil. I preach the Gospel, which will gradually cure them all."

Doubtless the Gospel is the only cure for human evils and sins—the Cross of Christ the only sheet-anchor for the hopes of the race. From the newly opened pages of the Bible burst forth the dawn of that civilization which gladdened the West of Europe. That same sun still rides high over its noon—and is to know no setting. All this we acknowledge; but *how* is the work to be done?

Not by Christian scholars growing gray over the disputed texts of the Epistles:—

Not by divines immersed in the question whether a goblet, or a running stream is necessary for Baptism:—

Not by churches rent asunder with theories of three orders of clergy, or none.

No. But by the earnest thought and works of Christian men and women, looking not at the things which are behind, but pressing forward to grapple with the wants and the woes of their own day. Why does God's spirit strengthen human nature with all the graces of the Christian character? That the possessor may sit and contemplate his own perfections? If he do, like the youth of classic fable, his soul will die feasting on its own beauty. That he may build up a sect? That he may sit and think how surely he would have avoided the scepticism of the Sadducee, or the bigotry of the Pharisee, and not have stoned the Prophets?

No. Men and women are endowed by Christianity with hearts lifted above selfishness—filled with love for their race—convinced of the possibility of virtue—of the safety of doing right—of the value of truth—not only or wholly for their own sakes, but that these powers may be used intently and earnestly in analysing the institutions and exposing the corruptions of society, defending the rights of the poor, seeking out the hidden sources of public suffering, "attending to the neglected and remembering the forgotten!"

Christianity is not merely a contemplative hermit, rapt in visions and dwelling on its own states of feeling—no acute metaphysician, nervously weighing creeds—but a living voice, crying to the busy throng, "repent;" a denouncer of "wickedness in high places," telling unjust wealth to "weep and howl;" bidding "kings to rule in righteousness;" full of woes for such as "devour widows' houses;" setting "at liberty them that are bruised." She is as proud of Benezet as of Pascal; and loving Fenelon well, gives as bright a crown to Howard, and girds as cheerfully for the battle the rough and sturdy frame of Luther and the wild zeal of Savonarola.

Now-a-days the *mass* of society recognize the duty and the worth of alms-giving and Sunday Schools—cheap soup and the primer. For the *Church* remains a higher and a harder work. Standing in the van, her prophetic eye should be the *first* to descry suffering, even though the cloud be no bigger than a man's hand: her heart, touched with liveliest sympathy, is to be poured out *first* in its behalf: hers is to be that wisdom, the child of goodness, which is *first* to devise the remedy.

How shall that body dare to call itself the Church of Christ, which allows any, out of her pale, to go before her own sons in keen sympathy with suffering, or active effort for its relief? In the tender heart, the open hand, the brain that beats not for sectarian or selfish ends, but only that the wide race may be happier and better, dwells the true Church of Him "who went about doing good."

Instead of this the Church, which has been for ages getting ready to do her work, now refuses to set about it. Having scattered so long the seeds of reform and elevation, she sits still, now that the fields are white for the harvest. She disowns the principles which have sprung from her bosom, brands them as infidel, and gathers into her idle fold those timid sheep, which she can still govern, lest they be corrupted by the "running to and fro and increase of knowledge"—the very blessing of which her proud prophets heralded her as the bearer.—Claiming to have on the breastplate of righteousness—she refuses to have anything to do with the battle. Claiming to hold the sword of the Spirit—she keeps it nicely sheathed, while other men contend for the faith once delivered to the saints.

The Church rests, even in her own theory, (among us,) when she has reformed her own subjects, forgetting that other duty of using their virtues and her position to reform the guilty institutions of society. This is her theory. In practice she rests without reforming either the individual or the mass.

Her army is all equipped—and she idly expects to keep them active and disciplined without exercising their virtues in constant warfare. God has paid back this desertion of her post with barrenness.—After copying the Jesuits "in lengthening the creed and shortening the Decalogue," Christians seem to think that Christianity itself, in the abstract, is somehow or other to work wonders,—but with all that they have nothing to do.

"Stand still, and see the salvation of the Lord," said Dr. Arnold, "was true advice to the Israelites on the shores of the Red Sea. It would have been false when they were to conquer Canaan."

BOSTON, Massachusetts, U. S.

OUR DUTY.

BY BENJAMIN S. JONES.

Why should we rest ingloriously
When earth is filled with strife,
And Error shouts her battle cry
Upon the field of Life?

The labor we were sent to do,
Is steadfastly to seek
A knowledge of the Right and True
With spirit strong, yet meek.

To tread, unmurmuring, the way
The Sinless One hath trod,
And thus draw nearer ev'ry day
In likeness unto God.

The shadowy PAST has from us flown,
The FUTURE cometh late,
The PRESENT only is our own,
Nor will the PRESENT wait.

SALEM, Ohio, U. S.

RECOLLECTIONS OF ANTI-SLAVERY AT THE WEST.

BY CAROLINE M. KIRKLAND.

One of the most striking features of a residence in Detroit—to me at least—is the frequent arrival of escaped slaves, on their way to Queen Victoria's country. Scarce a week passes that parties of worn wayfarers—the lashes sometimes yet unhealed on their poor shoulders—do not present themselves to the friends of freedom, imploring aid to cross the river into Canada. Sometimes one solitary wretch—the wreck of a strong man, perhaps—with his iron joints and their wiry sinews almost laid bare by famine, his heart sunken to infant weakness, and unbidden tears coursing down his cheeks, as he tells his hapless tale, asks aid, which a few days more of suffering would have rendered unavailing.

"Are you a single man?" said a dear friend of ours once to just such an one.

"Wife and seven children, massa," was the reply; and with it such a burst of grief as unnerved all present.

Harpies, such as money will always buy, haunt the ferry and the avenues leading to it, so that the steamer, which plies continually between Detroit and Sandwich, is of no service to the fugitive. In canoes, at dead of night, "in silence and in fear," do the descendants of those who left all for Freedom, submit to smuggle into the dominions of the very power against whose tyranny their ancestors revolted, native-born Americans, driven into exile by the injury and oppression of their own countrymen.

And when the canoe reaches British ground, before dry footing can be obtained, what sights have the noble beings, who peril so much for the unfortunate, witnessed among these poor souls, who are thought by some to have no souls! What plunging into the shallow water, and wading to the shore so longed and prayed for! What prostrations upon the earth, what shouts and tears of joy, what madness of exultation, that the goal is at last reached! What kissing of the friendly soil—British soil! Alas! Alas!

Not always alone, or accompanied only by fellow-sufferers, do these poor dumb witnesses of fraternal cruelty seek the Canadian shore. An incident, which will forever be fresh in our memory, occurred while we were residents of the West. A family of slaves, wearing not the crushed aspect of the fugitives we were accustomed to see, made their appearance at Detroit, decently clad, and accompanied by their mistress and owner. She, a woman of little education and plain manners, had not only willed to emancipate them, but, in order to assure the freedom which she knew would be so insecure in a slave State, had left all, and travelled with them, through incredible difficulties and embarrassments, even to the verge of that country which alone, of all the earth, is capable of the desperate attempt to make Freedom and Slavery walk hand in hand. She was unacquainted with even so much geography as would have taught her the States through which she must pass to reach Michigan; and her inquiries on the road had been answered by information purposely calculated to mislead and perplex her. She had been for years laboring under a conviction that she had no right to those slave-people, though she had not so much as heard that there was a body of persons calling themselves Abolitionists, who interested themselves in favor of those in bondage. Not one single human being among her neighbors and acquaintance who did not condemn her course; not one to whom she could look for advice or sympathy. Yet this uncultivated but lofty soul was undaunted, and quietly followed up its noble purpose, until the whole number of grateful freedmen were safely landed upon the shores of Canada.

Then did their happy friend, no longer burdened with the title of mistress, take leave of her charge, amid the unutterable blessings of their hearts, and return to the American side to sleep—and, as she said, in peace, for the first time for years; so dreadful had been her sense of wrong, and so great her fear that death might interpose before her plans and their great result could be consummated.

One of the earliest and warmest friends of the slave, in the State of Michigan, was Dr. Arthur L. Porter, who departed this life in the height of his usefulness only a few months since. For years he labored almost single-handed, enduring opposition, contempt, slander, loss of worldly goods,—all that the worldly spirit most fears and hates,—determined to awaken the generous heart of the West to the true view of the slave question. He was well known in New England as a person of high scientific attainments, and he entered upon the practice of medicine at Detroit under such auspices as would have insured success. But the avowal of decided anti-slavery sentiments was at that time equivalent to renunciation almost of daily bread, when that bread was to be earned among those who were called the "higher classes" at the West. Day after day saw every engine which the world knows so well how to turn against those who unflinchingly follow out the dictates of conscience, brought to bear against Dr. Porter. His character was maligned, his medical practice traduced, and every death that occurred among his patients was made the instrument of a fresh attack on his reputation and his means of living.

But without one moment's wavering—with an eye single, as it would seem, to the one holy purpose to which he had devoted his life, did he pursue his course, until, before his death, the goodly leaven had spread throughout the mind of the State; and nowhere at the North has a warmer and more decided anti-slavery sentiment sprung up than in Michigan. Nowhere are conventions more eagerly attended, funds more liberally contributed, and talent and effort more freely offered in the service of Freedom, than in that far-away State; and of all this, we who watched the whole progress of the change, consider Dr. Porter to have been, under the blessing of Heaven, the author and most earnest promoter.

His fellow-citizens, to their honor be it spoken, learned to know his worth. When he was suddenly stricken from the ranks of Christ's own faithful soldiery, the tears of all who had lived within his influence attested how lovely is goodness, and how ill the world can spare its light; and the whole city felt the blow with a sensibility alike honorable to the deceased and to itself. No purer spirit ever toiled and prayed for its welfare; and none has been more sincerely regretted.

When one remonstrated with Dr. Porter upon the loss and hatred he was incurring in the anti-slavery cause, he replied, "Loss! If by laying down my life I could advance the emancipation of our slaves but a single day, I could do it cheerfully!" And without doubt he spoke the words of truth and soberness. May God supply so great a loss by sending many such laborers into his vineyard! Noble souls there are yet on the same ground, contending still with ignorance and prejudice enough; but the way is comparatively smooth before them; and it may reasonably be hoped that before long it will be as impossible for the [illegible] to exercise his bloody guilty trade in the state of Michigan, as it now is within the time-honored shadow of Faneuil Hall.

NEW-YORK.

THE SLAVE-MOTHER.

BY MARIA LOWELL.

Her new-born child she holdeth, but feels within her heart
It is not her's, but his who can outbid her in the mart;
And, through the gloomy midnight, her prayer goes up on high,—
"God grant my little helpless one in helplessness may die!

If she must live to womanhood, oh may she never know,
Uncheered by mother's happiness, the depth of mother's woe;
And may I lie within my grave, before that day I see,
When she sits, as I am sitting, with a slave-child on her knee!"

The little arms steal upward, and then upon her breast
She feels the brown and velvet hands that never are at rest;
No sense of joy they waken, but thrills of bitter pain,—
She thinks of him who counteth o'er the gold those hands shall gain.

Then on her face she looketh, but not as mother proud,
And seeth how her features, as from out a dusky cloud,
Are tenderly unfolding, far softer than her own,
And how, upon the rounded cheek, a fairer light is thrown;

And she trembles in her agony, and on her prophet heart
There drops a gloomy shadow down, that never will depart;
She cannot look upon that face, where, in the child's pure bloom,
Is writ with such dread certainty the woman's loathsome doom,

She cannot bear to know her child must be as she hath been,
Yet she sees but one deliverance from infamy and sin,
And so she cries at midnight, with exceeding bitter cry,
"God grant my little helpless one in helplessness may die!"

ELMWOOD, Nov. 26, 1845.

A PARABLE.

BY THEODORE PARKER.

When Ishmael was a young man, motherless, and an outcast, with no wife, nor child, nor friend—he rode on his only camel, laden with dates and corn, a few figs and ripe olives, cummin and precious seeds, journeying alone through the desert to the fair of Shurat. But his camel died in the wilderness; and for many a day's journey did he wander on, barefoot and hungry, a ruined man, leaving his corn, his seeds, and all his fortune to perish there. "This place is accursed, and God hath forsaken me," said Ishmael; and he called the name thereof Me-au-rer; "for it BRINGETH A CURSE," said he. The sun burnt him; his lips were parched with thirst—he could not speak—yet he died not, but reached at last the hospitable tent of Joktan.

Years passed on. Ishmael became a patriarch, rich, the father of many strong ones. He travelled once again, in old age, with his wives, and his children, and his children's children—men servants, and maidens, and a multitude of camels—an exceeding great company, crossing the desert to go into the land of the Sabeans to die there. And lo, the hot wind of the desert came upon them; the water dried up in their leathern bottles. They were like to perish of thirst. The young men and the maidens cried in their agony towards God. The old men bowed themselves and were silent, awaiting the stroke of the Lord. The moan of the strong camels—it was terrible to hear, as they wandered, crying unto God for lack of drink.

A day's journey of despair they travelled on, and came to a green forest with date-trees and corn, figs and olives, green grass and a running well. They sat down and were refreshed—yea, they drank, and their hearts lived once more within them. But as Ishmael, now heavy with years, slept after his fatigue, at noonday, behold that same angel who had appeared and led Hagar to the well in the desert—the WELL OF GOD'S SEEING ME—came and stood before him in his sleep, and said, "Son of Abraham, rememberest thou thy camel that perished?" And Ishmael awoke, for he remembered it was here! He saw that out of the corn, the dates, the few figs, the ripe olives, the cummin, and the precious seeds, so providentially lost, this cluster of fruit-trees had arisen, and these fields of grass and corn. He blessed God, and said, "Were it not for the misfortune of my youth, I had been ruined in my old age, and this great people with me. Wonderful are the ways of the Lord!"

And he called the name of the place Kol-ma-as-eh-El—for he said it is ALL GOD'S WORK. And there Ishmael rested from his labors—and his tomb is there unto this day.

WEST ROXBURY, Mass. U. S.

THINK OF THE SLAVE.

BY JOHN BOWRING.

Sons of the hills! who feel the fresh, free breeze,
See the free birds among the waving trees,
Hear the glad sounds of heaven's free melodies—
Think of the slave!

Sons of the vales! where flows the unfettered rill,
Singing its inland song—rejoicing still—
Wandering or lingering at its own sweet will—
Think of the slave!

Sons of the ocean! when the raging sea
Dashes the rocks,—majestically free—
While the storm's thunders shout of liberty—
Think of the slave!

Sons of the desert! where the fierce simoom
Mantles with clouds the earth,—the sky with gloom,
But flees when gentler influences come—
Think of the slave!

Sons of the city! where the eternal tide
Of agitation rolls on every side,
Urging its restless surges far and wide—
Think of the slave!

Sons of the Deity! whose word hath said,
"I of one blood have all—*all* nations made,
I am their common Father and their head"—
Think of the slave!

LONDON, Sept. 29, 1845

A COMMUNICATION.

BY HARRIET MARTINEAU.

What I am going to tell you is no fiction: nor can it be called a dream. As to whence it was derived,—suffice it now to say that means of insight into realities exist,—powers of body and soul for a certain recognition of unseen things,—which few are aware of, and scarcely any know how to exert and employ.

A spirit, released from its present life and connexions, shrank from entering upon that state of ease and "glory" which it had been led to anticipate as a good portion after death. It preferred ceasing to live to living that kind of life. Liberty of choice being left, however, it chose a lot of service,—eternal service of men. It chose this work;—to abide by our globe, and live in its shadowy parts:—to travel with the gloom, and penetrate the deeper gloom of mourning hearts. Its work was to enter all sorrowing souls, unseen, unheard, untracked, unfelt,—except in the glow of hope and comfort it was enabled to create. This mission it fulfilled for centuries.

Of what it saw and was permitted to do, I will now give you but one instance. One of its first pauses was in a slave-ship, in the midst of the Atlantic, where the wretched beings felt themselves in a vault of blackness as terrifying as their fate. The spirit penetrated them all, and found, as it told me, "their hearts as deep as the sea they are on, and as dark as the night about them. I," it continued, "will be the opener of their dawn.—Gently—gently—will I let in the light;—only as they are able to bear it. There is no haste: for what is so sure as the spread of the dawn into perfect day?"

Even in such work, pursued with such powers, the spirit found some pain and drawback. Its aids were circumscribed by the limitations of the capacities of the sufferers. In this instance it could impart only a vague sensation of comfort, and hope of relief. While itself looking back and down upon the expanse of centuries, and seeing the fire-fountains of liberty welling up wherever man had put forth his hand, and touched the soil for freedom in the name of God;—while itself perceiving that all fetters of mind and body are perpetually wasting away under the prayers and tears of the few who are ever praying and suffering for the enslaved in some corner of the earth;—while itself seeing and knowing these things, the ministering spirit could not make them seen and known by eyes yet darkened, and intellects yet torpid. It could [illegible] in a dim ray, and infuse a [illegible] whereby, however, the bowed head was raised,—the silent spoke to each other,—the infant was pressed to its mother's beating heart, and an undefined sense of well-being spread through the band of sufferers, though none could tell—nor even inquire—whence came the intuition of hope and help.

If you ask why I tell you this, I can only reply that it animated me,—(it being, as I said, no fiction, nor yet a dream,) and that I like to impart to you whatever animates me in the great cause for which you work and endure.

AMBLESIDE, Westmoreland, England.

Communications.

Letter from Robert McCoy.

XENIA, OHIO, Dec. 16, 1845.

To the Editors of the Standard:—In the 25th number of your present volume, I am personally calumniated by a certain Valentine Nicholson, of Harveysburg, Warren county. As a matter of justice, I ask you to insert my denial of his statements, so far as they are incorrect.—He says I gave Stephen Foster the lie, for asserting that the Seceders admitted to their communion-table, persons who *legalized* slaveholding. This is not the statement I denied, nor did I give him the lie. He had convicted the Methodist Church in the North of fellowshiping *actual slaveholders*, and had then asserted that *all* our other churches were in the same condemnation. Now, as there are several denominations in this vicinity who utterly refuse to fellowship slaveholders, this statement was false in regard to them all, including the Seceders Church, and also the one to which I belong. Well, after a while, he began to ridicule that church for censuring their members for going to hear ministers that are considered by them unsound in doctrine, while they admitted to their communion persons guilty of Slavery. I understood him to say, that they admitted slaveholders, and to be thus reiterating the accusation which he had previously made. And, accordingly, I told him that he had made a false statement. I did not suppose it was intentional; and, therefore, did not give him the lie. He said I had misunderstood him, and I appealed to the audience to decide the question; but he did not think proper to do so. And though he had invited us to reply to him, and abused us because we did not, he would not permit me to speak.—At this I did feel insulted, and ordered him to stop, and asked him, when he allowed us to reply, according to his invitation. I spoke as sternly as I would do to any other vulgar wretch, who could look into the face of an enlightened audience, and say that they had not attended his meetings because their clergy did not command them; and that their clergy, and their editors were liars. I did not intend to address such a man respectfully. But I did not scream, nor screech, as Nicholson declares; and this he knows very well. His next slander consists in calling me a mobocrat. According to the manner in which the meetings had been conducted, I acted perfectly in order. I had been present the night previous, and during the forenoon of the same day, and had seen Mr. Foster, and Miss Kelley, permitting a great number of gentlemen to arise at different times to make short replies, without complaining of it. Indeed, they seemed pleased to see it done, and generally awaited respectfully till the reply was made. On that very night, while Stephen was speaking of the Methodist Church, several of her members were allowed thus to reply. Well, when he made the sweeping and false assertion, that we were all in the same condemnation with them whom he had convicted of communing with slaveholders, as long as *they* would remain in their connection, I, being the only minister present, of any of the smaller sects, who were thus calumniated, had a right to reply, as I wished to do. In claiming this privilege I was in order. But for this I am called a mobocrat. This charge is a base slander. Again, Nicholson says I was in a violent fury. This too is false. When I arose to reply to Mr. Foster, I was not angry. When he denied me my right, and the infidel physician insulted me, for taking only the same liberty that he, and his political friends, and foes, had taken the night previous, I did become angry. And so did Jesus, himself, once, when he looked around upon certain hypocrites, &c. This calumniator again says, he took occasion to rebuke me. He did no such thing. He merely came to me, and told me that I had misunderstood Mr. Foster.—At least, the man who attended the lights did so, in a mild voice; and said no more. His last misstatement is, that I was the pastor of the Associate Reformed Congregation, at Zenia. This is not so; but it is, of course, only a mistake. I would simply remind Mr. Nicholson, that he can do the poor slave no good by calumniating white men; and that all liars are to have their part in the lake of fire and brimstone. And I would inform him that I am a Southern man, that there are nine free blacks here in Zenia, of whom I was, by the laws of South Carolina, part owner, until last autumn; that I not only cheerfully consented to their emancipation myself, but also used my influence with the other legatees to induce them to do the same; that one of these is a woman with five little children, whose father is yet in Slavery in South Carolina; and that my friends, and myself, intend to redeem him, and bring him here to his family. I am a poor man, but I intend to contribute ten dollars more than I am able, to aid in his redemption. If, then, Mr. Nicholson wishes to indulge in a little practical benevolence, I would solicit him to send us a small contribution for this object.

ROBERT McCOY.

P. S. The Editor of the Bugle is requested to copy this communication.

Letter from Samuel Brooke.

FRONDON, Nov. 25th, 1845.

DEAR GAY:—In accordance with the call for a Convention of the Abolitionists of Southern Ohio, and Eastern Indiana, friendly to the formation of a society auxiliary to the American Anti-Slavery Society, a meeting was held in Cincinnati, on the 18th instant. A society was formed, called the Southwestern Anti-Slavery Society, and is auxiliary to the American Society. A Constitution was adopted, and officers chosen. After which, I introduced the following resolutions, which were fully discussed, and adopted with but few dissenting votes:

Resolved, That as the Constitution of the United States, requires that the fugitive slave shall be given up to his pursuing master—that the military and naval powers of the nation shall be employed to suppress slave insurrections—that the Federal Government shall protect the slave States against foreign invasion—even though the invader should bear in his hands the boon of freedom to the slaves—that slave claimants shall be allowed a representation for their slaves, in the national Legislature, equal to three-fifths of the same number of free persons—to fulfil these stipulations, is to involve us in the guilt of slaveholding—or to swear in person, or appoint another to swear as our agent to fulfil them, at the same time not intending to do it, is to swear falsely;

Therefore, resolved, That we cannot take an office, or appoint one, by voting for him, to take an office, under the Constitution, requiring an oath to support that instrument, without involving ourselves, either in the crime of slaveholding, or of perjury, or of both combined.

Resolved, That the churches, to a great extent, form, and control public sentiment; and that those which embrace slave claimants, and the legalizers of Slavery, among their members, form that public sentiment which is embodied in the laws of the land; and that we cannot hope for better laws, or better Government, until these churches become Anti-Slavery, or the influence exercised upon the minds of the people by them, is broken, or destroyed; Therefore,

Resolved, That those persons claiming to be Abolitionists, and maintaining connection with slaveholding churches, are responsible for the influence exerted by those bodies, and that such persons by remaining in slaveholding churches, and recognizing them as Christians, stand in a position which gives an influence for evil to those bodies, which they could obtain from no other source, and possess under no other circumstances. Hence, they stand more in the way of emancipation than the slaveholder, or the man who makes no profession of Abolitionism; Therefore,

Resolved, That the only true and consistent position for Abolitionists to occupy, and the only one in which we can be free from guilt, is to sever our connection with the oppressors, both in Church and State, and occupy the ground, and the ground only, of "No union with slaveholders."

It is a new thing in the history of the Anti-Slavery enterprise, that such resolutions should be adopted in Cincinnati, on the banks of the Ohio river, within full view of Slavery's, scathed hills, and blackened vales,—within full view of the "plague spot." Their adoption must strengthen the hands, and inspire the hearts of all the friends of freedom with new courage.

Valentine Nicholson has already taken the field, as a lecturing and financial agent for the Society. He is authorized to obtain subscribers, and receive payments for the National Anti-Slavery Standard, and the Anti-Slavery Bugle. He will also obtain subscribers for the Liberator, and dispose of the standard publications of the American Society.

The President of the Society, Hiram S. Gilmore, than whom a more devoted and self-sacrificing man, is not to be found, purposes to take the field, and lecture. All the time that he can spare he will devote to the cause.

Tell the friends of the slave, that on the banks of the Ohio river, opposite the frowning hills of Kentucky, strong arms and brave hearts are to be found, whose rallying cry is, "No union with slaveholders." A cry that appals the tyrant more than the voice of a Henry, saying, "Give me liberty or give me death," did in the days of yore. A cry that is producing a moral earthquake. Aye! whenever that earthquake's tread is felt, men and women spring forth moral giants—as Minerva did from the brains of Jove—full grown, and ready armed, to do battle in this moral warfare for the Right.

Yours, truly,

SAMUEL BROOKE.

Letter from Pennsylvania.

FRIEND GAY:—I undertook to read President Polk's message through in one evening, but failed. I shall not go into a critical examination of this long-winded document, abounding with that glorying common to most, if not all the pro-slavery communications, public or private, in Church or State. I thought it would be right to refer to one paragraph, which has just as much truth in it as General Jackson's Christian piety, that would never settle the Oregon question in any other way, than at the "cannon's mouth." He says:—"This accession to our territory has been a bloodless achievement. No arm of force has been raised to produce the result. The sword had no part in the victory. We have not sought to extend our territorial possessions by conquest, or thrown our republican institutions, (Slavery,) over a reluctant people. It was the deliberate homage of each people to the great principles of our federative Union. (of chattelizing.) If we consider the extent of territory involved in the annexation—its prospective influence (in extending the bounds of the free institution of Slavery) on America, the means by which it has been accomplished, springing purely (from a love of plunder) from the choice of the people themselves, to share the blessings of our Union, the history of the world may be challenged to furnish a parallel" (of the triumph of fraud, hypocrisy, and cruelty,—doing unto others as we would wish others to do to us.) And after retiring to bed for about an hour, I was awakened by my dog, and on opening the door, lo! and behold, a man and wife, with six children, who had fled from Sodom, the land of slave institutions, who had wended their way almost destitute of clothing, through the cold, hail, rain, and storm. Thinks I to myself, this is a good commentary upon the workings of the chattelizing system, that may "challenge the world to furnish a parallel." These chattels had braved all opposition till within about ten or twelve miles of the land of Penn, when night failed to cover their further retreat, and they were all apprehended and caged in jail—for two days. In the meantime, a woman, (blessed be the heart that can feel for others' woes,) gave information to a man who "Is to noble deeds neither timerous nor slothful." These wandering outcasts were comfortably clothed and sent on their way. God speed them.

PENNSYLVANIA, 12 mo. 24, 1845.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JAN. 1, 1846.

The Non-Voting Theory.

It is not often that the name of a party really describes its idea, and Abolitionists especially, in all the various positions which they have been called upon to assume, have been taught this, sometimes by very bitter experience. In their case, however the very violence of opposition, arising from the total blindness of misunderstanding, has had its corresponding reaction upon the return of light. Massachusetts, which ten years ago would have hung the pioneer in Anti-Slavery, will sit now,—by its representatives,—in wrapt attention, and respectful and eager silence at his feet, or in tumultuous and enthusiastic applause at his words, rock again the old Cradle of Liberty as far as its rusty pivots will let it swing.

It would matter very little, however, what men or parties were called, so that they were understood, and were it not that a name were wholly or partially false, gives occasion for misrepresentation, and is often a shield behind which the evil-minded may take refuge in their ungenerous and unjust attacks. But this is but saying that were men honest, we should need no protection from villainy, and were all men wise, we should not be troubled with fools. So long, however, as there are knaves and foolish men in the world, we must do as we best can, with such morality and wisdom as knavery and folly deal in.

I know not who first applied the name that stands at the head of this article, to the present position of the American Society, but probably it was none of its friends: or it may have been applied through accident, and hastily adopted for conscience' sake, because partially true. But whichever may be the fact, it has been the cause of much misunderstanding, the occasion of more misrepresentation and abuse of its advocates. Had they been called the *non-jurors*, their principles and measures would have been more truly designated, their idea perhaps more readily apprehended, and the possibility of detraction in some measure destroyed.

For it is not that we refuse to vote because voting is in itself wrong, but because it involves, under certain circumstances, another act which we have no right to commit. If the use of the elective franchise were not virtually an oath to support the Federal Constitution, it would be an innocent act, although the privilege to use it might be derived from that instrument itself. The only question then would be as to the expediency of using it as a method of attack upon the slave-system, and on that point Abolitionists might agree to differ, as they do now on various others, where no principle is at stake. But when the mere act of dropping a vote into the ballot-box is equivalent to an oath to support the Constitution, with certain provisions, by which the Government becomes—no matter to what extent—a pledged bulwark of the system of Slavery, then to vote, becomes an immoral act, because we thereby swear to support that which we declare to be always and absolutely a sin. And there is the same propriety, and we have the same right to take this position, that we have to declare that he is an inconsistent Abolitionist who is a holder of slaves.

This position, it would seem, must be plain enough, and has been often enough stated, to warrant us in hoping that misunderstanding and misrepresentation would, after a reasonable time, cease to exist; but, "though you pound a fool in a mortar," says the Scripture, "his folly shall not depart from him," and we need not quote Scripture, to prove that dishonesty is no less long-lived than foolishness.

Our readers will remember that Stephen S. Foster introduced his favorite scheme of voting a Repeal ticket among the Ohio Abolitionists, at their late election. His plan is simply this: to throw as many ballots as the election at the time permits, giving them for "John Repeal," "Thomas Repeal," &c. &c. The object is that the actual strength of the Disunionists may be known. Mr. Foster's plan has never been very popular, nor much advocated by any lecturer but himself, and has, therefore, never had a fair trial. Whether it would be a wise one, or likely to accomplish the end in view, it is not my purpose now to consider. One fact is greatly in its favor—that when tried, some three or four years since, in New Hampshire, it excited so much attention, even in that pro-slavery State, that at the next session of the Legislature, a law was passed, expressly intended to do away with the purpose of such voting, by forbidding the ballots to be counted.

Now it would seem that any honest or intelligent mind could hardly so mistake the principles of the "non-voting theory" as to really believe them infringed upon by this plan of Mr. Foster's. Yet, in a late number of the American Citizen, a Liberty party paper published in Philadelphia, we find an article on the subject, of which the following is the closing paragraph:

"We do not know who has originated this measure, although we have some serious surmises; but we notice the circular is signed by two of the agents of the American Society, and, as it has been practically endorsed by Garrison, we imagine the plan will be generally adopted. Under any circumstances, it is a complete abandonment of the no-voting theory. For, if it be wrong to vote under any circumstances, as the advocates of that theory maintain—if every man, in casting a ballot, for whatever purpose

States we believe to be one of the chief pillars on which the system rests. If, then, by voting, we choose, or attempt to choose, any officer of the State, or the United States, who is obliged to take, as a preliminary step to entering upon the duties of his office, an oath to support the Federal Constitution, we are *participes criminis* in the wrong which that instrument perpetrates. If the man we vote for is chosen, he is our representative, none will deny, in taking the oath. If one is chosen whom we did not vote for, he is none the less our representative, for all the people—who are, or acknowledge themselves citizens—are represented, and not simply the party that happens to be victorious. It may be that the officer chosen will not be called upon directly to perform, in his own person any pro-slavery act; he is nevertheless part and parcel of the pro-slavery Government, and we, through his representation, as well as by our own act of using the franchise for a governmental purpose, are also part and parcel of the same Government, and therefore the supporters of that which we declare to be always and absolutely a sin. This is what we mean by the non-voting theory. If it is erroneous, there is so much the less excuse in our opponents for detraction and misrepresentation.

Now suppose we choose to vote for a purpose which is opposed to the existing Constitution, as for instance, voting for "Repeal"—we do not thereby, by any means, completely abandon our non-voting principles, but on the contrary, bear a new testimony against the system of Slavery, and the protection and nourishment which it finds in that Constitution. We may vote for a Convention of the people to form a new Constitution for the State in which we reside, with no other hope than that a petition will be received by that Convention to dissolve the Union between the State and the United States, and in no wise forget our "non-voting theory." The time is anxiously looked for by many non-voters—or non-jurors—when they may meet, in person or by representation, their fellow-citizens' for the purpose of forming a new Constitution, and a new Government, under which they may take the oath without burdening their consciences with the support of Slavery. We advocate neither for ourselves nor for others, the complete abandonment of the elective franchise; we only maintain that we have no right to use it for an evil purpose, and would propogate our principles that the slaves may be freed by the same mighty power—the will of the people—which now holds them in bondage, and that all those rights—including that of suffrage—may be restored to us, of which we have by Slavery been deprived.—G.

The Consequence of Annexation.

The Limerick Reporter—from which we extract the report on our first page of the soiree given to Frederick Douglass—in an article on the Anti-Annexation meetings in Massachusetts, after quoting a resolution passed at one of them, says:

That the consequences (of Annexation) would prove fatal to the integrity of the American republic, and divide the empire into two fragments—the North consisting of the free, and the South, of the slave States, there is every reason to apprehend; but whatever may be the result, our most fervent prayer is, that the cause of human liberty may prosper, and that infernal slavery may be blasted by heaven!

It will be observed that the strength and position of America in relation to England will mainly depend upon the way in which this question is settled in Congress; and we have no doubt, therefore, that the Legislature will see the wisdom of yielding to the Abolitionists in so important a crisis of its affairs. Let the United States persist in fostering the leprosy of slavery, and the days of its greatness and glory are numbered. Let it repudiate "the accursed thing" at once and forever, and such an empire the sun never saw in the six thousand revolutions performed by the earth around its great luminary.

The Reporter will learn by the next packet, that the slave-power had not "the wisdom of yielding to the Abolitionists." May his prophecy prove a true one!

Slavery in Texas.

The following article in the Constitution of the State of Texas we commend to the special attention of all, Whigs, Democrats, and Liberty party men, who call themselves, and glory in being subjects of the despotism of the United States:

ARTICLE EIGHT—*Slaves.*

SEC. 1. The Legislature shall have no power to pass laws for the emancipation of slaves, without the consent of their owners, nor without paying their owners, previous to such emancipation, a full equivalent in money for the slaves so emancipated. They shall have no power to prevent emigrants to this State from bringing with them such persons as are deemed slaves by the laws of any of the United States, so long as any person of the same age or description shall be continued in slavery by the laws of this State: provided that such slave be the *bona fide* property of such emigrants: provided, also, that laws shall be passed to inhibit the introduction into this State of slaves who have committed high crimes in other States or Territories. They shall have the right to pass laws to permit the owners of slaves to emancipate them, saving the rights of creditors, and preventing them from becoming a public charge. They shall have full power to pass laws which will oblige the owners of slaves to treat them with humanity; to provide for them necessary food and clothing; to abstain from all injuries to them extending to life and limb; and, in case of their neglect, or refusal to comply with the directions of such laws, to have such slave or slaves taken from such owner, and sold for the benefit of such owner or owners. They may pass laws to prevent slaves from being brought into this State as merchandise only.

SEC. 2. In the prosecution of slaves for crimes of a higher grade than petit larceny, the Legislature shall have no power to deprive them of an impartial trial by a petit jury.

SEC. 3. Any person who shall maliciously dismember, or deprive a slave of life, shall suffer such punishment as would be inflicted in case the like offence had been committed upon a free white person, and on like proof, except in case of insurrection of such slave.

Mr. Gough.

This gentleman has published in the Boston Star, a long reply to the charges made against him in the National Police Gazette, of this city, to which we referred a week or two since. He selects, as the most important charge, that of having frequented, on former occasions, the house in Walker street, where he was found on the occasion of his late singular seclusion. After declaring his ability to show from his diary, "where he has been, with whom, where slept, and what he has done, every day and night that he has been in New-York, since May 15th, 1843," he proceeds:

And I will now proceed to enumerate the only, and all the times I have visited New-York in the past year, with such evidence touching the "five or six week's story," as will prove the assertion I have always made, and now repeat, that I never was at the house in Walker street, before September 5th, 1845, and that it was utterly impossible for me to be there, or at any similar place, without the knowledge of my friends, for I never, in any instance, was away from them.

The charge of the Gazette, and the only material one made by them, is, that "one evening, about six or seven weeks previous to September 6th, (it should be September 5th,) I met a certain tall, good-looking woman, with dark hair and eyes, whom (they slyly insinuate) I shall perhaps recollect, went with her to the same house, and left early in the morning." That this is a base, malignant, and unqualified falsehood, I shall now prove. I was in New-York and vicinity during a part of last March and April, in company with my wife; and during the whole time, from the 28th of March to the 25th of April, our home was at Mr. George Hurlbut's, in Brooklyn. I did not visit New-York again until I passed through on my way to Baltimore, on the 1st of July, in company with my friend, Mr. Morse. We returned to New-York on the 18th of the same month, and this is the time, I presume, that is alluded to, as that in which I am charged with meeting "a certain dark-eyed woman." I now ask the attention of all to the following testimony of Mr. Morse, as settling positively and forever this purely unmitigated falsehood:

"This is to certify that I went with Mr. John B. Gough to New-York, on Monday, the 30th of June, 1845. On our way to Baltimore, we stopped one night in New-York, and I did not leave him fifteen minutes any one time during our stay in New-York. I slept with him *that* night.

"On our return from Baltimore we arrived July 8th in New-York—proceeded immediately to Mr. George Hurlbut's house in Brooklyn. Mr. Gough spoke on the evening of the 8th instant, in Brooklyn, in Hall's buildings; on the 9th instant, he spoke at Astoria, and we returned to Mr. Hurlbut's house *each* evening after lecture; and it was an utter impossibility for him to have been away any time, and I not know it, as I did not leave him, and slept with him every night.

"I also accompanied Mr. Gough and wife, and my wife to New-York, on Wednesday, the 16th of July, arriving on Thursday morning, and leaving on Thursday afternoon, at 4 o'clock, P. M. We slept on board the steamboat Worcester each of these nights.

CYRUS E. MORSE."

At the time alluded to, when a company of us went to New-York together, on the 16th of the same month, we were visiting in Norwich, and returned there, where we stayed until the 21st. Being in company with my own wife, I presume no one will suspect me of sleeping away from my own lodgings during that time. If they do, the proof of its falsity can be produced. The next time I was in New-York, was August 4th, in company with Mr. Henry C. Bates and his wife, whose wedding we attended the day previous, and by whose invitation we visited that city. We proceeded on the 6th to Albany, where we parted—myself and wife returning to Boylston, to spend a few days with friends; and Mr. B. and wife going to Saratoga. To settle this point, I here offer the testimony of Mr. Bates:

"This is to certify that I, and my wife, accompanied Mr. J. B. Gough, and lady, to New-York, on the 4th of August, 1845—and proceeded with them to Albany on the 6th, where we parted on the 7th. I was with Mr. G. the whole time, with the exception of about an hour on the fifth—when Mr. G. accompanied his wife to Brooklyn. HENRY G. BATES."

I have here covered all the ground of time, during the past year, when I have been in New-York, previous to the 5th of September. I have shown positively, when I was there, where I was, with whom, and where I passed my nights. If this be not satisfactory to the most doubting and suspicious, I am at a loss to know in what way innocence can be established. If my accusers choose to shift the time, I am willing, and equally prepared to show my acts and my whereabouts in New-York, at any time since May, 1844—and I had not been there for about eight years before. Upon these facts I rest my proof of the falsity of the charge, that I passed a night in lewd company, previous to the 5th of September.

In regard to the charges relative to his absence in September, he declares his intention of bringing the matter for settlement, before a legal tribunal. This will enable the editors of the Gazette to substantiate their charges; or, Mr. Gough to prove that he is an innocent and persecuted man.

Desperate Resistance of a Runaway Slave.

"Mr. Samuel Cissel and his brother Owen Cissel, apprehended a runaway on Wednesday last, in the vicinity of their residence, after a desperate fight of nearly an hour. The negro made several attempts to stab them with a knife, and was secured only after being severely beaten. He says he is from the Eastern Shore. What could be his motive in refusing to give himself up, and resisting with so much desperation superior force, it is impossible, under those circumstances, to conjecture. The probability is that he has been guilty of some serious offence."—*Howard District Press, (Md.)*

No doubt; his offence was a love of liberty, and what can be a more serious one than this, in this great country of ours? No doubt, too, this editor really believes what he says. He cannot understand what motive a slave can have for desperate resistance, except it be that he is guilty of some crime. If the worst feature of the felon system is that it sometimes unfits its victims for the enjoyment of freedom, the next worst is that it destroys in the oppressor all idea of true liberty.

Oregon.

The probability of war seems to grow less and less; indeed it may be considered almost as good as settled that we shall have none. The Washington correspondent of the Commercial Advertiser has the following remarks relative to Mr. Calhoun's connection with the Oregon question:

"Mr Calhoun, seeking peace in the spirit of peace, has interposed his offices, with success, between the British Minister and Mr. Buchanan. The negotiation is not resumed, but, what amounts to the same thing, measures are taken for its renewal at a future time, after hearing farther from the British Government.

The prospect is, that the British Government will renew the negotiation on the basis of the 49th parallel of latitude.

Through Mr. Calhoun's address, conferences were held yesterday and to-day between the leading Whig and the leading Democratic members of both houses on the subject, at which the following conclusions were reached, viz:

1. That there should be no war until compromise and arbitration were exhausted.
2. That no rash measures should pass Congress.
3. That Mr. Douglass's Joint Resolutions, assigned for Tuesday, January 6th, should be postponed.

I may add, that Mr. Webster's information is, that the British Government will accept the offer of compromise made by Mr. Polk.

Mr. Bates, the American banker in London, has expressed that opinion."

Anti-Capital Punishment.

A meeting of the New-York State Society for the abolition of capital punishment, was held on Wednesday evening last, in the hall corner of Lispenard street and Broadway. Addresses were made by C. C. Burleigh, Cyrus Barleigh, and Horace Greeley; the Secretary made a report of the delegation to the U. S. Convention at Philadelphia, and offered the following resolutions. We commend the several resolutions to the earnest attention of all the friends of the cause in the State:

Resolved, That a committee of two from each Ward be appointed to circulate petitions to the Legislature, in their respective Wards, and that they have power to add to their number; the petitions to be returned to the office of the "Spirit of the Age," 140 Fulton street, up stairs.

Resolved, That we recommend to our friends through the State to devote the second and third weeks of January to the circulation of petitions, the holding of meetings, and organizing societies.

Resolved, That our friends be requested to report the formation of societies, &c. to the office of the "Spirit of the Age."

Resolved, That we recommend to our friends to use their influence to extend the circulation of the periodical called the "Spirit of the Age," published at 140 Fulton street, under the supervision of the Executive Committee.

Resolved, That we earnestly recommend to the friends of our cause the general circulation of the cheap and powerful summary of arguments in its favor, entitled "Thoughts on the Death Penalty, by C. C. Burleigh," as admirably calculated to arouse the zeal of the lukewarm, and convince the undecided, and convert many of our candid and moderate opponents.

Mr. Greeley suggested, as an amendment to the second resolution, that the opponents of the Gallows solicit signers to petitions on "New Year's Day," which was received.

Mr. Burleigh then addressed the meeting for upwards of an hour. The following resolution was offered by Dr. Harsen, and adopted:

Resolved, That the thanks of this meeting be presented to C. C. Burleigh, of Pennsylvania, for his able and lucid speech.

Mr. Cyrus Burleigh made some eloquent remarks suggesting that every friend of the cause assist the committee in obtaining petitioners.

The following are the names of the committee to circulate petitions:

Ward.	Ward.
1. Thomas T. Bennett, James Giffin.	9. Joseph Crowell, J. S. Gibbons.
2. Edward A. Price, C. D. Stuart.	10. W. A. Conant, S. P. Fowler.
3. C. C. Alger, Wm. Endicott.	11. Alderman Dodge, Richard Holland.
4. Barney Corse, E. B. Fellows.	12. Horace Greeley. 13. Charles Alden,
5. B. F. Bunker, S. S. Parker.	14. Lewis Hardcastle, Josiah Hopper.
6. John J. Hicks, Doctor Forbes.	15. J. Olney, Henry W. Tinker.
7. James Y. Watkins, Dr. Collins.	16. F. C. Havemeyer, G. R. Crary.
8. J. F. Van Riper, P. B. Knapp.	17. Lincoln Thaxter, Wm. Varian.

Notice was given to the meeting and to the public that blank petitions, circulars, and papers may be had on application to the Office, 140 Fulton street, (second floor,) between Broadway and Nassau.

Congress.

Congress has been resting from the fatigue of doing nothing, and has not been in session during the holydays. The two or three days they were in session, the Senate passed the Bill for the Annexation of Texas, by the following vote:

YEAS—Messrs. Allen, *Archer*, Ashley, Atchison, Atherton, *Berrien*, Benton, *Barrow*, Bagby, Breese, Calhoun, Cass, Chalmers, Colquitt, Dickinson, Dix, Fairfield, Hannegan, Haywood, Jenness, *Johnson*, of La. Levy, Lewis, *Mangum*, Niles, Pennypacker, Sevier, Speight, Sturgeon, Turney, Westcott—31.

NAYS—Messrs. T. Clayton, Corwin, Davis, Dayton, Evans, Greene, Huntington, Miller, Phelps, Simmons, Upham, Webster, Woodbridge—13.

[Those in *italics* are Whigs, as are also all those voting nay.]

In the House, a resolution has been offered, and in good faith, too, authorizing the Executive to open negotiations with the Spanish Government for the purchase of Cuba! It was withdrawn, however, by the mover, (Mr. Levy,) for the present. So we go.

The Liberty Bell.

The "Bell" for 1846 is received. It looks even more attractive than in former years, as it numbers more pages, and among its contributors we find some new, and well-known names—not well-known, however, heretofore, as Abolitionists. It is adorned with a capital portrait of Mr. Garrison. I have not yet had time to do more than give it this cursory glance, but can nevertheless safely commend it as very good reading to our friends.

In another place we give a number of extracts, taken at random, which will be a good taste of its quality to those who have not seen it. We shall give some more in future numbers, but only enough to whet, not satisfy the appetites of our readers.

OLD SCHOOL PRESBYTERIANS.—A Liberty party paper in Ohio, copies an article from us, on the expurgation of the Old School Presbyterian Hymn Book, and adds in a note, "there are many noble exceptions to this sweeping denunciation of the Church." Perhaps so; but our business was with the act of the whole Church through its General Assembly, and not with the few exceptions that may be found scattered here and there over the land. No doubt, too, there are some amiable men among the slaveholders, but this in nowise makes the system less heinous. The duty of the Abolitionist is toward the general sin, and not with particular exceptions. The cases, however, are not exactly parallel. There may be an amiable slaveholder, because he does not see the wrong of the system with which he is involved. But an Anti-Slavery Presbyterian in a pro-slavery Presbyterian church, is a contradiction in terms.

☞ Were it not that I hold the right of free speech sacred, and if I err at all, prefer to do so in its favor, I should have been much inclined to deny an insertion to a communication so angry in spirit, and so abusive in its language, as that of Robert McCoy, on the second page. Ours, however, is a free paper, and he who feels himself aggrieved, shall have a hearing in his own way. The letter referred to by Mr. McCoy, appeared first in the Bugle, and was only copied into the Standard.

EXPORTS OF NEW HAMPSHIRE.—At a dinner of the New England Society of Washington, on the 22d, Levi Woodbury said, in relation to New England: "She had even turned her rocks and ice into merchandise. But she had more valuable exports—the exports of men." It is a pity that New Hampshire's portion of this merchandise, when it consists of such men as Levi Woodbury, Isaac Hill, and Charles Gag Atherton, would'nt stay exported.

GRAMMAR.—"We understand that Col. Stone did not libel Mr. Cooper in saying that he could have the money due him," &c.—*Tribune.*

Will our neighbor tell us who could have the money, and to whom it was due?

MORE ANNEXATION.—The Washington correspondent of the Tribune, under date of December 27th, says:—"There is talk of some exciting news from Mexico today. It is said that a public meeting was held at latest dates in the city of Mexico, in favor of annexing the country to the United States."

The remains of Commodore Elliott were clad in a plain undress uniform, which, from the breast down, was hid from view by a small flag which had formerly belonged to his barge, when in the Mediterranean, on which appeared the following inscription:—"The flag consecrated at Church of the Holy Sepulchre, Jerusalem, in Palestine, 1837—J. D. E." This was interred with him, according to his request.

No doubt he went straight to Heaven.

☞ Mr. Herrick, of Maine, who was mentioned in last week's paper, as one of the four Democrats who voted against the Annexation of Texas, is not a Democrat, but a Whig. The Tribune was our authority for the assertion. We hope the other three will hold out Democrats, if only for the sake of having exceptions enough to prove the general rule.

FRANCIS DWIGHT, the editor of the District School Journal, and well known for his devotion to the cause of popular education, died at Albany recently.

Recent Publications.

Oliver Cromwell's Letters and Speeches, with elucidations. By Thomas Carlyle. New-York: Wiley & Putnam.

The ingenuity of authors at the present day is more severely taxed for novel titles to their books than for the matter of their contents, but we doubt whether invention has lately produced a title more captivating to a wearied reader, than that which we have here transcribed.—Cromwell's Letters elucidated by Thomas Carlyle! The Letters are exactly adapted to the exigencies of the times, and the elucidations, bating one or two serious blemishes, are exactly what we most need in these days of tyrannical oppression, when haughty King Majority, like haughty and foolish King Charles, is sneering at the protests of the people, and trampling their constitutional privileges under his scoundrel feet. And if those who suffer now, are not degenerate children, they will rebel and conquer as their fathers did when they freed themselves from the bondage of their oppressors. The wrongs of the Puritans were wholly imaginary, at least they seem so to us who do not imagine them; the four surplices at All-Hallows were a mountain of wrong upon their backs, but to us they seem light as cob-webs. and as to the trifle of twenty shillings ship-money for which such a pother was made, we say why not pay it and be quiet. Why disturb the course of trade and throw the conservatism of the nation into agonies for trifles like these? Why be such fanatics as to insist upon fancied rights which will cost blood and treasure to maintain, and are worth nothing when maintained? But it was the way of the Puritans to have their way when they believed their way the right one, and now is the time for the sons of the Puritans to prove themselves not ignoble descendants of noble fathers. In these letters, and elucidations, which give very visible glimpses of the causes which led to the great rebellion, for it can hardly be called a revolution, there can be nothing seen half as black and rebel-exciting as the acts of contumely and tyranny which those who boast of their Puritan ancestry suffer from day to day. There are neither Olivers nor Hampdens in Massachusetts now. It is but a day or two since that a great gathering of the sons of the Puritans met together in Plymouth, to boast of their ancestry, but it is very plain that they were of the rose-colored complexion, so much abhorred by their fathers and by the elucidator before us. While remembering that the sturdy Prynne was branded S. L. on his cheek for a libel on royalty, they forgot that one of their own neighbors, had just been branded S. S. on his hand for no offence, but for striving to give freedom to six of his fellow-beings; and while these rose-colored Puritans were glorying in their rebel ancestors, they were taking no heed of the stupendous wrong which, at that very hour, was being consummated by their tyrant rulers; and, in their "flunkey" pride of birth, they rest content with having had bold fathers, and "flunkey"-like, see the petitions of 15,000 of their fellow-citizens kicked contemptuously under the table by the tyrant powers, to whose rule they submit rather than derange the course of trade and injure the prospects of their shop-keepers. If men are content to be flunkies, we are content that they are; but it rather excites our bile to see them glory in having had heroes for their fathers. While citizens of Massachusetts are in Southern jails for having bronzed complexions, and men are walking through Boston streets with branded hands, for attempting to give freedom to enslaved humanity, we think it would be as well for the sons of the Pilgrims to leave boasting of their ancestors, until they remove suspicions of the bar sinister in the blazonry, by proving themselves legitimate children. Let these Plymouth-celebration Puritans, read these letters and the elucidations, and learn what kind of men their much-boasted-of but-little-understood fathers, really were, and let us hear no more about the descendants of the Pilgrims. They are descendants in one sense—they have descended to an inconceivable distance from their outstart.

The letters of Oliver are, in truth, very far from being the most agreeable reading in the world, but spread with the elucidations of the editor they can be easily digested. Everybody knows that Carlyle is one of the most picturesque of living authors, and doubtless one of the most honest and pains-taking. The few elucidations in these volumes must have cost him enormous labor, probably twice as much as Scott expended upon his History of Napoleon, and there are few men who subsist by their literary labors who could afford to do so much for so small a recompense as Mr. Carlyle will receive. In a letter to a friend he says that he is heartily glad to get the book out of his hands, and hopes that the public will not let him hear of it again. But the public will not pick such a precious bone as this in silence. We foresee that it will cause more noise of one kind and another than any other which has come from the same quarter. Although we regard it as a godsend in these trashy trading times, we cannot shut our eyes to some of its pernicious teachings. Mr. Carlyle is a worshipper of heroes. He is a toady to great names: but then his heroes must be of a peculiar complexion. They must be dark scowling heroes, and human blood must drip from their swords. None others will answer. The man Mahomet is a greater hero to him than the man Jesus. He has quaffed black beer with the gods of the Norsemen, out of the skulls of their enemies, until his brain has become bewildered, and a voice less fierce than the shrieking north wind, sounds in his ears like feeble dilletantism. He must have blood and thunder, or he will turn up his nose with contempt. His heroes must chop off heads without remorse, or he will call them "spoonies." He knows no intermediate stopping place between "hero-dom" and "flunkey-dom." Of all isms, Calvinism is his hobby, but there is saving grace in Mahomedanism, because it is bloody. And yet we do not clearly comprehend Mr. Carlyle's method of making heroes. Laud and his All-Hallows surplice-wearers are rose-pink flunkies, but they should be veritable heroes. They cut off ears, branded cheeks, and surrendered their own lives for the sake of the faith that was in them; what hinders them from being heroes? nothing, but that their faith was a little less dark and scowling than that of those whom they persecuted, and by whom they were in turn persecuted. Both Puritans and surplice-wearers seem to have studied the Bible that they might violate its precepts, and as there was as much violence and error on one side as the other, we do not clearly perceive the heroic differences. Mr. Carlyle manifests great familiarity with the bloody scenes of the Old Testament; we can easily imagine the chuckle of delight with which he reads of such performances as that of Samuel when he hewed down Agag in Gilgal, and rendered his mother childless. Such actions were always uppermost in the thoughts of Oliver; he seems never to have heard of that outbreak of bloody zeal which led to the smiting of Malchus' ear, nor of the reproof which followed. "Put up thy sword." But none of Mr. Carlyle's heroes put up their swords. They are rose pink philanthropists who abide by such injunctions. We are not surprised, therefore, at finding among the elucidations to Oliver's letters, a terrible counterblast to the anti-gallows spirit of the times. All who are not butchers are "my imbecile friends."

We join very heartily with Mr. Carlyle in poh-pohing at the absurd nonsense adrift in the world, about Cromwell's hypocrisy. If he can be charged with hypocrisy, where shall we look for sincerity? But we revolt at the terms of contempt which he bestows, with a wonderful prodigality of invention, upon all who differ from him in their conclusions. The variety of his blackguard phraseology, is one of the amusing points of his book. "My imbecile friend," is the civilest thing he can say, while "pudding-head," "flunkey," "spooney," "wooden-head," "idiot," "cretin," "imbeciles," &c. occur in nearly every line of his elucidations. They are good strong words, and very comprehensible; but being too frequently used they lose all significancy, and sound very much like slang and blackguardisms. However, we do not quarrel with them. They are better than the long-stretched inanities which weary us to death in almost all historical writers.

The same love of despotism and harsh rule, is manifested in this work, that was so painfully apparent in "Past and Present," and in the "History of the French Revolution." It is very clear that Mr. Carlyle has no faith in the law of love, nor in the law of God, which is the law of nature. It is man's law that he would have enforced, and it is the savage bitterness of enforcement which he calls heroism. He is no believer in *laissez faire*. But *laissez faire* between man and man, is the law of God, and it is to its violation that we can trace the origin of the monster evils which afflict society. When the natives of Nootka Bay saw the moon in eclipse, they commenced beating their drums to frighten away the big fish that was swallowing her. They had only to let the moon alone, and she would get out of the eclipse very comfortably without their aid. But the Nootka Bay philosophers had no faith in *laissez faire*. They were not willing to trust nature to her own laws. So with our lawmakers and Carlyle-men. They must make laws for the regulation of the universe, and make a pother with beating empty drums, because human nature is eclipsed. But they have only to let human nature alone, and she will come out of the eclipse herself. We need no heroes to beat big drums. We look upon the whole brood as most mischievous vermin, and can see no good of their doing. It is a very dreadful blunder to suppose that men are not as much under the care of the Almighty, as the little satellite which lights up the earth. It is a woful mistake to believe that man must rule man. There is no such doctrine in the Bible, nor anywhere else where God has spoken. Such faith is inspired by the devil. The latest authentic teaching which reached us from Heaven, came in this shape, "Love one another." We have looked attentively, and listened sharply, but we have heard nor seen nothing which took a shape like this, "rule one another." It is not Gospel. And, therefore, we cannot regard Mr. Carlyle as a philosopher, for he insists upon the reverse. Instead of thinking as many do at this day, that the worst use you can put a man to is to hang him, he thinks it is putting him to a very pretty use, and talks with great satisfaction about "authentic hemp," which Cromwell used in Ireland, and thinks that putting every soul of the garrison in Youghal to the sword, was a very benevolent act, inasmuch, as it saved the shedding of much blood. But it is a long while since the massacre of the garrison at Youghal, and the recollection of the event is quite fresh in the minds of the Irish, but there is still considerable blood shed in that as well as in other countries where there is plenty of law, and heroic law-enforcers.—Though we have so decided a dislike for Mr. Carlyle's philosophy of law, we have unqualified admiration for his powers as a narrater and picturesque writer, in which we believe his strength lies. We have never before read such forcible and charming descriptions of natural scenery as abound in this book. With two or three strokes of the pen he plants aes among the fens, where we smell the rank grass, and hear the wind sigh among the reeds and pollards. His portraits of men are exact and positive; there is no confusion, no mixing up of faces; every individual stands apart, distinct and full of life.

The elucidations of Oliver's letters contain much wholesome, easily comprehended philosophy, and an infinite amount of suggestive thought, as well as valuable historical information; and were it not for the bad spirit which we think pervades them, we should greet this publication with unqualified delight; as it is, we have found it the most readable book that we have ever taken in our hands.—B.

GENERAL INTELLIGENCE.

General Items.

Our Generous-Hearted Tars.—We learn from the Pittsburg American that the Mayor of that city has received from Capt. John Percival, Commander of the United States frigate Constitution, in China, the sum of *nineteen hundred and fifty dollars*, as a contribution of the officers and crew of that vessel in aid of the sufferers by the late disastrous fire in Pittsburg.

Central Africa.—Mr. Richardson, known as having undertaken an Anti-Slavery mission to Morocco, has, on a similar errand, penetrated the Great Desert as far as Ghadames, the grand commercial depot of Northern and Central Africa. His principal object is to collect statistics in relation to the slave-trade. In the face of many dangers he has arrived safely at Ghadames.

Mormon Affairs.—We have nothing from Hancock farther than that the Mormons were making active preparations to leave. The trial of Backenstos was to have come on at Peoria, on Monday last, before Judge Caton. He had left Carthage for that place, with a portion of the Quincy Rifle Company, as witnesses in the trial, and we suppose as a guard. There had been no more murders or house-burnings that we could learn.—*Quincy Whig.*

Another of the Mormon elders, Mr. *O. Olney*, has come out with a pamphlet *exposé* of what he terms "*Spiritual Wifery at Nauvoo.*" He endorses the statement of Smith with regard to the corruptions of their doctrine, and gives as a reason for his own course in the matter, that he expected to find Nauvoo a place of peace and piety, but found it just the contrary. Brigham Young says, (according to Olney's account):

"The Bible is no more to the people of this generation than a last year's almanac, for I am all the Bible needful for the people now, if they obey my counsel."

Another Batch of Counterfeit Bills for Circulation.—Counterfeit 5's of the Middlesex County Bank, at Middletown, Ct. E. Lacy, Cashier; Samuel Russell, President; September 27, 1845. The plate is the same as the counterfeit 5's on the Attleborough Bank.

New Hampshire.—The Concord Courier states that the majority against Woodbury, according to the official returns, is 2,203. The Judges of the Supreme Court of the State, to whom was referred the question whether a plurality elects on the third trial, have decided the question in the negative.

Another speaking Figure.—A person in Philadelphia has constructed a speaking figure which he intends to exhibit. It is said to articulate and pronounce with great precision.

A fugitive Judge.—Judge Garland, of New Orleans, who stands charged with forgery, has fled it is said to Havana. The officers having the warrant for his arrest have been unable to find him.

Dwarkanauth Tagore.—The London correspondent of the Boston Atlas says that the distinguished East Indian, the Baboo Dwarkanauth Tagore, who has been resident for some years past in England, proposes making a visit to this country.

The State of Texas.—The President affixed his signature to the joint resolutions for the admission of Texas, on Tuesday.

Praiseworthy.—The Delhi Express says that the Hon. John Hunter, of Westchester, who owns a tract of land in Delaware county, upon learning of the melancholy death of the late under Sheriff Steele, with a commendable liberality directed his agent, Mr. Kiersted, with Judge Hatheway, to select a farm or 100 acres, and present the same to the afflicted widow. And also, (she being then *enciente,*) in the event of an heir being born, that another farm of 100 acres to be selected in like manner, to be presented to the child. Mrs. Steele was an Monday delivered of a fine boy, who is now doing well.

Tirrell Sent For.—Governor Briggs has issued a requisition for Albert J. Tirrell, and this morning Maj. Gustavus Andrews and Adjutant Galen Holmes will start for New Orleans by the Long Island train.—*Boston Post.*

South Carolina—Colored Seamen.—The following resolution has been offered in the Legislature of South Carolina:—

Resolved, That the Committee on Federal Relations be directed to inquire if any abuses exist in the execution of the law in relation to colored seamen coming into the ports of this State, on board ships engaged in commerce, and whether the laws may not be so amended as to guard against such abuses, without impairing their efficiency, with leave to report by bill, or otherwise.

Mr. James M. Walker, from the Committee on Federal Relations, introduced a Bill to amend the law to prevent the citizens of New-York from carrying slaves and persons held to service out of the State, &c., so as to allow the fee of one dollar instead of ten to the inspectors.

Capital Punishment.—We are pleased to see that Mr. Moulton has introduced a bill in the House to abolish capital punishment, and hope the day is not far distant when imprisonment for life will be substituted in Ohio for the brutalizing spectacle of strangling to death a fellow creature. In Belgium the Death Penalty has been practically set aside since 1830 by commutation of all capitol sentences to imprisonment at hard labor, and statistical records show that as executions decreased, capital crimes diminished. Capital crimes so decreased, that from over 70 a year, of which 30 were murders, when the executions were 47 a year, they fell to less then 9 a year, of which but 4 were murders, when none were executed.—*Cleveland Herald.*

Royal Gift to an American Author.—We have just learned of a most flattering compliment that has been recently paid by a crowned head of Europe to an American writer, Mr. A. J. Downing, of Highland Gardens, New-York, who published not long since, a most charming book on landscape gardening. Mr. Henry Wikoff, who arrived yesterday in the Acadia, from Liverpool, has brought over with him an autograph letter from the Queen of Holland, together with a magnificent ruby ring encircled by three rows of fine dimonds, in acknowledgment of the pleasure her majesty derived from the late perusal of Mr. Downing's book. A compliment like this from a royal personage to an American author is certainly quite novel, and what enhances its value is the new mode made choice of. The gift of a jewel is the familiar form that a crowned head usually selects to express royal approbation, but it is the first instance of the kind we know of where an autograph letter was added to give a stronger emphasis to such a testimonial. We record with great pleasure this marked compliment to the talents of a fellow countryman, and congratulate Mr. Wikoff upon his honorable commission.—*Boston Post.*

Slavery a "Democratic Principle."—The Worcester Palladium, in noticing unfavorably the protest against American slavery by 170 Unitarian ministers, says, it was to be expected, "from the education its authors have received, that they should go forth into the world with a strong bias *against Democratic principles.*—*Boston Atlas.*

The Court of Errors has *reversed* the judgment of the Supreme Court in the case of W. L. Stone vs. J. F. Cooper. Cooper obtained judgment against Col. Stone for an alleged libel, and the suit was pending when he died. The widow made an earnest appeal that it might terminate with his death, but Mr. Cooper would not consent.

Randolph's Slaves.—We learn from the Colonization Journal that Judge Leigh, the executor of John Randolph, has purchased a large tract of land in Mercer county, Ohio, on which to locate the slaves, some 300, manumitted by that remarkable man. A large quantity of land in Mercer county, comprising three or four townships, is now owned nearly altogether by colored persons. A large edifice for a high school, has been erected in their midst by the aid of funds left some years ago, for that purpose, by a gentleman in New-York. We have further facts in our possession, relative to the last named settlement. We shall give them next week.—*Baltimore Visiter.*

Presbyterian Church, (O. S.) and Slavery.—The Northern Synods of this body, so far as they have been tested, appear to endorse by large majorities, the doings of the last General Assembly, in regard to Slavery. The Synod of Philadelphia refused to allow the subject to come before them. The Synod of Pittsburgh, after some days' debate, came, by a large majority, to a pro-slavery decision. Even the Synod of Cincinnati "cordially approve the action of the General Assembly." We may fairly set down this heretofore influential denomination as decidedly pro-slavery: as one of the pillars on which the tottering system of oppression leans. In the meantime, the New School Synod of Cincinnati has suspended, by a vote of *twenty-eight* to *six*, the Rev. William Graham, for teaching the doctrine that the Bible sanctions Slavery. We commend them for their firmness, and express the hope that they will not be moved by the denunciations which will be poured upon them by pro-slavery ministers and presses.—*Covenanter.*

A bill has been introduced into the Legislature of North Carolina, to abolish capital punishment in cases of forgery and counterfeiting, and to substitute for death, whipping, and imprisonment for a term of years.

Died.

On the 18th ultimo, of consumption, in the city of Philadelphia, ANDREW MCKIM, in the 23d year of his age.

NOTICES.

BOSTON FEMALE ANTI-SLAVERY SOCIETY.

The next Quarterly Meeting of the Boston Female Anti-Slavery Society, will be held at the Marlboro' Hall, No. 1, on Wednesday, January 14th, 1846, at 3 o'clock, in the afternoon.

A punctual attendance of the members is requested.

S. H. SOUTHWICK, Rec. Sec'y.

Boston, Dec. 28, 1845.

CIRCULAR,

IN BEHALF OF THE

PRISONER'S FRIEND.

DEAR SIR:—Believing you to be deeply interested in the subject of Capital Punishment, and in the prevention of crime generally, the editors of the Hangman have ventured to address you in reference to their periodical, which has now been established one year for a discussion of those subjects. Having resolved on continuing the publication, they appeal to you for aid, more especially, as they intend to make several improvements, which they will briefly relate. In conformity to the suggestion of many, they have resolved on changing the name to "Prisoner's Friend."

Already have they incurred a considerable expense to procure a splendidly engraved title.

Every effort will be made to make it rank with any of the leading journals of the day, and every way worthy of the beautiful title which it bears. Every sentiment of an immoral tendency will be excluded, so that it will be rendered an acceptable family newspaper.

To render the articles attractive, it is intended to present occasionally appropriate engravings.

As we are opening a correspondence abroad, we shall present many valuable articles from the best foreign writers.

To render the periodical still more interesting, we shall present the news of the week.

Such is a sketch, dear Sir, of our general plan. How many of our old friends will continue their support, we know not. We hope not to miss a single name. On the contrary, will you not rather induce others to join with you? The prisoner cannot aid us. Of course, our enemies will not. To you, therefore, we look for aid in carrying forward to its final consummation, this great and benevolent movement. We ask you to circulate this among your friends, and forward to us such sums as you may receive, either as subscriptions to the paper, or donations to the cause. Shall not the PRISONER'S FRIEND find a generous support? If you do no more, send 25 cents for three months of the new volume, which commences with the year 1846.

Now is just the time to subscribe. The subject of Capital Punishment will be discussed in Lyceums, HALLS OF LEGISLATION, and, probably, in the CONGRESS OF THE UNITED STATES.

It is confidentaly believed, that no persons here have equal facilities for conducting a periodical of this character.

PARTICULAR NOTICE TO THE PRESENT SUBSCRIBERS.

As the paper has been continued for one year, including *the old and new series*, it has been thought best, in order to carry out our plans, to CLOSE THE PRESENT VOLUME WITH THE PRESENT YEAR. Subscribers who have paid with reference to the closing up of the year on the first of April, will receive their papers to the full amount for which they have paid. We believe that generally, this arrangement will meet their wishes, especially as by so doing, we present several improvements not promised.

TERMS.—One year, $1 00. Six months, 50 cents. Three months, 25 cents. Address, C. & J. M. SPEAR, 40 Cornhill

Poetry.

From Graham's Magazine.

TO THE PAST.

BY JAMES RUSSELL LOWELL.

Wondrous and awful are thy silent halls,
O, kingdom of the past!
There lie the bygone ages in their palls,
Guarded by shadows vast,
There all is hushed and breathless,
Save when some image of old error falls,
Earth worshipped once as deathless.

There sits drear Egypt, 'mid beleaguering sands,
Half woman and half beast,
The burnt-out torch within her mouldering hands
That once lit all the East;
A dotard bleared and hoary,
There Assur crouches o'er the blackened brands
Of Asia's long-quenched glory.

Still as a city buried 'neath the sea,
Thy courts and temples stand;
Idle, as forms on wind-waved tapestry
Of saints and heroes grand,
Thy phantasms group and shiver,
Or watch the loose shores crumbling silently
Into Time's gnawing river.

Titanic shapes, with faces blank and dun,
Of their old godhead born,
Gaze on the embers of the sunken sun,
Which they misdeem for morn;
And yet the eternal sorrow
In their unmonarched eyes says Day is done
Without the hope of morrow.

O, realm of silence, and of swart eclipse,
The shapes that haunt thy gloom
Make signs to us, and move their withered lips
Across the gulf of doom;
Yet all their sound and motion
Bring no more freight to us than wraiths of ships
On the mirage's ocean.

And if sometimes a moaning wandereth
From out thy desolate halls;
If some grim shadow of thy living death
Across our sunshine falls,
And scares the world to error,
The eternal life sends forth melodious breath
To chase the misty terror.

Thy mighty clamors, wars, and world-noised deeds
Are silent now in dust,
Gone like a tremble of the huddling reeds
Beneath some sudden gust;
Thy forms and creeds have vanished,
Tossed out to wither like unsightly weeds
From the world's garden vanished.

Whatever of true life there was in thee,
Leaps in our age's veins;
Wield still thy bent and wrinkled empery,
And shake thine idle chains;—
To thee thy dross is clinging,
For us thy martyrs die, thy prophets see,
Thy poets still are singing.

Here, 'mid the bleak waves of our strife and care,
Float the green Fortunate Isles,
Where all thy hero-spirits dwell, and share
Our martyrdoms and toils;
The Present moves attended
With all of brave and excellent and fair
That made the old time splendid.

"WHAT IS IT TO BE A SLAVE."

BY BERNARD BARTON.

Hast thou ever asked thyself
WHAT IT IS TO BE A SLAVE?
Bought and sold for sordid pelf,
From the cradle to the grave!

'Tis to know the transient powers
E'en of muscle, flesh, and bone,
Cannot in thy happiest hours,
Be considered as thine own:

But THY MASTER'S *goods* and *chattels*
Lent to thee for little more
Than to fight his selfish battles
For some bits of shining ore!

'Tis to learn thou hast *a heart*,
Beating in that BARTERED frame,
Of whose ownership—no part
Thou can'st challenge—but *in name*.

For the *curse of Slavery* crushes
Out the life-blood from its core:
And expends its throbbing gushes
But to swell another's store.

God's best gift from heaven above,
Meant to make a heaven on earth,
Hallowing, humanizing LOVE!
With the ties which thence have birth:

These can never be his lot,
Who, like brutes, is bought and sold;
Holding such—as having not
On his own the spoiler's hold!

'Tis to feel, e'en worse than this,
If aught worse than this can be,
Thou hast shrined, for bale or bliss,
An *immortal soul* in thee!

But that this undying guest
Shares thy body's degradation,
Until Slavery's bonds, unblest,
Check each kindling aspiration:

And what should have been *thy light*,
Shining e'en beyond the grave,
Turns to darkness worse than night,
Leaving thee a hopeless slave!

SUCH IS SLAVERY! Couldst thou bear
Its vile bondage? Oh! my brother,
How, then, canst thou, wilt thou *dare*
To inflict it on another?

From the Dumfries Courier.

WINTER AND WANT.

The meal's gettin' dear, and the 'tatties are bad,—
The coals, too, are high, and whiles nane to be had
The Winter's approachin', wi' cauld an' wi' sna'—
How we'll e'er warstle through it we kenna ava.

Oh! it's ill times for us when a' things grow dear,
As the days become short, the nights cauld an' clear;
The keen blasts o' winter come through our thin claes,
And the dearth o' a' comforts brings plenty o' waes.

Now our frien's write us frae the far distant West,
That wi' a fine simmer they've been highly blest;
Their crops ha'e been rich, they ha'e rowth o' guide wheat,
An' only want markets for what they'll no eat.

Oh it may be the law, but it canna be richt,
That we should be starved when there's food in our sight;
If the meal's guide and cheap, it's but little we heed
What han' it's been grown in', what han' saw'd the seed.

The Lords o' the State, an' the Lords o' the Lan',
Mann eat in their words and gi'e up their ain plan;
Ther wad fain be consistent an' keep up the rent,
But we'll no to please them thole a Winter o' Lent.

November 8, 1845.

The goodness of the heart is shown in deeds
Of peacefulness and kindness. Hand and heart
Are one thing with the good, as thou shouldst be.
Festus.

Miscellany.

From Tait's Edinburg Magazine.

THE POLITICS OF THE NEW TESTAMENT.

It is less necessary just now to offer any elaborate apology for the seemingly heterogeneous combination contained in the above heading, than it would have been some ten or fifteen years ago. That "Religion has nothing to do with politics"—once familiarly admitted, by liberals especially, almost as a truism—is fast dying out as a paradox; and men are coming to see that religion has something—much—everything to do with politics. All our great political questions are, in fact, daily running more and more into religious questions, and hastening on the exclusive era of Pure Voluntaryism, or Inquisition-State-Churchism. In Ireland, religion is—what, indeed, it long has been, but perhaps is now more than at any previous time—the chief element of the "chief difficulty." In Scotland, religion has recently effected a dislocation and break-up of political parties, the full consequences of which yet remain to be developed. In England—not to speak of the Church-rate and Church-court questions,—the first and greatest of all our national interests, Education, is at a dead-lock, because religious differences stop the way." All our politics are every day becoming more religious, and our religion more political. Free-trade orators quote Scripture like clergymen, and Free-trade sermons are preached from pulpits. The Anti-Corn-Law League receives aid from a Dissenting Ministers' Anti-Corn-Law Conference; and the struggle between the land-owning and manufacturing interests is likewise, incidentally but effectually, a struggle between the ecclesiastical and the dissenting interests. The leaders of the Complete Suffrage movement are leaders also in the Anti-State-Church movement. Again, if Free-trade has been taken up almost as a Dissenters' question, the Ten-hours' bill has been made a sort of Church question. We have seen the clergy of Leeds and Huddersfield agitate side by side with Messrs. Ferrand and Oastler; and that very high-church divine, Dr. Hook, is of opinion, (in which we are very much of his way of thinking,) that a clergyman is in his proper place, when taking the chair at a working-men's meeting. Chartism is a religion, and founds its churches; and Socialism takes the benefit of the Act of Toleration, as a Protestant Dissenting sect of Rational Religionists, and gets its lecturers and missionaries licensed as Protestant Dissenting Ministers. Puseyism is a political, as much as a religious movement. This curious revival of the old ecclesiastical Christianity was, in point of fact, a re-action against Schedule A, and certain of its anticipated consequences; and already is the theology of the Oxford Professor of Hebrew respectably represented in Parliament, where it forms the bond of a growing political party—a "New Generation" of British Statesmen—a senatorial Young England.

In the tendency which these signs of the times variously indicate, to a nearer connection of religion with politics, there is nothing that need surprise us. The connection is rooted in the nature of things. Whatever we may think of the alliance of Church and State, the alliance of religion and politics is one of indisputable legitimacy. Every religion, every mode of religious belief and opinion, is more or less directly related to the social moralities; and laws and institutions are the organs through which these express themselves—the body of which they are the soul. Every theory of Divine Providence and government draws after it, rather includes in it, a corresponding theory of human destination; therefore, of human duties; therefore, of human rights; therefore, of the civil and social arrangements under which the destination may best be attained, and the rights and duties most worthily realized.* All which especially holds good of such a religion as the Christian—so practical, so human, so rich and full in its every-day moralities. As Episcopacy, Presbyterianism, Puseyism, Puritanism, Catholicism, Quakerism, Benthamism, have, each of them, their politics—have, each of them, a natural affinity to certain political ideas and maxims—so we propose to inquire what are the politics of that which was before them all, and will survive them all,—the religion of the New Testament.

By this we do not mean to ask, what form of government does the New Testament authoritatively declare to be the best? For we are not aware that the New Testament declares anything about the matter. In the obvious, superficial sense of the word, the New Testament has *no* politics. The founder of Christianity and his first followers did not interfere with forms and modes of civil government, otherwise than to teach (in opposition to the popular Judaical fanaticism, which refused tribute to Cæsar, on the ground that legitimacy and divine right were limited to the house of David) that all governments, which answer the common purposes of social union, are equally legitimate and of divine right—for "the powers that be are ordained of God." They contented themselves with announcing broad and everlasting moral truths, destined, in the progress of time, gradually to regenerate society, and remould Governments and politics into their own likeness. Neither shall we now inquire, what do New Testament texts say as to the proper objects and limits of civil allegiance? Whether the Quaker interpretation of "Resist not evil," and the Tory interpretation of "Be subject to the higher powers," be sound or unsound, are points which we leave to the solution of theological exegesis. With any question of controverted texts and dogmas we have here no concern. Nor do we undertake the task of constructing from New Testament texts a systematic confession of political faith, or code of political morals; for we are not aware that the New Testament affords *data* for anything of the sort. It would, in truth, be wonderful if it did. All the circumstances of our civilization differ so widely from those of the age and generation to which the gospel was first promulgated, that the letter of its records cannot be expected to throw much direct light on the details of our political rights and duties. With reference, for example, to those two prominent and all-influencing elements of our present social state—Representative Institutions and the Press—with all the manifold rights and duties connected with and resulting from them, the New Testament yields us, of course, no specific textual guidance. Our electoral and politico-literary morality we are left to work out for ourselves, in the light of those broad principles of social duty which constitute the essence of the Christian ethics. The New Testament does not teach politics systematically. * * * * Leaving, then, all questions of texts and textual controversy, as belonging to the theologian rather than the political moralist, we shall simply inquire, What great general truth in the philosophy of social morals,—what ideas and principles having a political bearing,—are consecrated by the general tone and tenor of the volume which Christians revere as their rule of faith and practice? What moral lessons may the politician learn from that vast fact in the economy of Providence, that stupendous spiritual revolution, whose opening scenes the books of the New Testament disclose?

"The Christian religion," says Novalis, in words which frequent quotation has rendered familiar to us, "is the root of all democracy,—the highest fact in the rights of man." We believe that this utterance of high-flown "German mysticism," as some worthy people call it, is a piece of as sound and sober truth as ever was spoken. The Christian religion, taken from the most general point of view from which we can regard it,—as a great moral and spiritual fact in the history of the world,—consecrates and sanctifies those principles from which democracy most naturally springs, on which it most securely rests, by which human rights are most effectually vindicated, and which the tyrants and oppressors of mankind most heartily detest.

Thus, Christianity consecrates the principle of *appealing directly to the common people* on the very highest and deepest questions of human interest. The gospel treats the popular intellect with respect and friendliness. There is nothing esoteric in its doctrines or spirit. "What ye hear in the ear, that preach ye on the house-tops,"—is the mandate of its beneficent Founder. It recognizes no aristocracy of caste or class, of birth or office,—no aristocracy of intellect, even: it "honors all men," by addressing itself to faculties and feelings which all men in common possess. That "the poor have the gospel preached unto them," is adduced by Jesus as one of the most distinctive signs of his divine mission; and it is this, more than anything else, which constitutes the gospel a great fact,—the greatest of facts,—in the philosophy of the Rights of Man. This preaching of a gospel to the poor assumes that the poor have faculties for the appreciation of the profoundest of moral truths: that there is nothing too good to be given to them; that the enlightening of their understandings, the awakening of their feelings, the guiding of their aspirations to spiritual beauty, truth, and good, is a work worthy of the highest order of intelligence. The Christian religion is the loftiest wisdom descending, without any parade of condescension, to commune with the deepest ignorance,—lifting up its voice, not in the schools of learning and science, but in the highways of human intercourse, in the very streets and market-places. Here, we take it, is the Education question settled, once for all, on the highest authority. The old Tory anti-education clamor about the danger of raising poor people's minds above their station in life, is rebuked by the example of the inspired Teacher of the world. For, the sort of knowledge on which this dangerous tendency is most obviously chargeable, the knowledge which most powerfully raises men's minds above the level of the vulgar working world, is given freely and without reserve to all. Surely if the doctrines of the Christian theology are not too stimulating a nutriment for common minds, neither is chemistry, nor geology, nor poetry, nor mathematics. The whole circle of the arts and sciences is, we apprehend, less calculated to raise poor people's minds above the station of life in which it has pleased Providence to place them, than is the disclosure of mysteries, into which, as we are told, "the angels desire to look."

(To be continued.)

* See this well worked out by Jouffroy, in some of his *Mélanges Philosophiques*.

A WORD FOR MOTHERS.

We copy the following concluding chapter from a new edition of Mrs. Child's well known work, the "Mother's Book".

This book was published fourteen years ago, and is now republished at the request of a few friends. Were I to write it now, it would not be precisely as it is; but on comparing this stereotyped record with my present views, I find that I have not *changed*, I have only *grown*.

On one subject, this growth has sufficiently modified my opinions, to make some recantation necessary; I mean on the subject of punishment. I have, throughout the work, alluded to whipping as sometimes, and to a moderate degree, necessary. I now believe otherwise. Such measures may, of course, secure a more prompt obedience, by exciting fear; but I believe this can never be done without injury to the child.

I have a very judicious friend, the mother of a fine family. With her first two children, she acted upon the commonly-received idea that it was sometimes necessary to slap them, when they were naughty. She observed, however, that this never failed to excite some degree of resentment, and more or less diverted their attention from the wrong they had done to the injury they suffered. With her younger children, she discontinued whipping, and substituted milder forms of punishment, such as shutting them up in a room by themselves, making them go to bed supperless, &c. This excited their evil feelings less; but, in some degree, this likewise turned their attention from their own fault to the punishment inflicted. The accusation, which should have fallen with its whole weight on themselves, was partially bestowed on the parent. Something of resistance and rebellion was always roused, though its outward manifestation might be restrained by the fear of additional punishment. My friend was a wise woman, and she knew that it was far better to avoid contests with her children, than to come off victorious in them. The less the combative principle is roused into activity, before reason and conscience are mature enough to regulate it, the better. Habits of the mind, whether good or bad, are strengthened in this way, as the muscles of a gold-beater's arm grow stout by constant use. If a child is of an obstinate temper, it is therefore better to treat any little matter of difference lightly, than to rouse his besetting sin by compulsory efforts to subdue him. It is better to keep his obstinacy as quiescent as possible, till he is old enough to be reasoned with, and thus taught to employ his perseverance for worthy and noble ends.

Acting upon this principle of not arousing evil feelings, if possible to avoid it, my friend resolved to try, with her youngest girl, the effect of sorrow instead of penalty. She was very volatile, and her mother had many doubts whether the experiment would prove successful. The first time she tried it was on the occasion of visiting a relative. The child was extremely desirous to accompany her parents, but was told that it was unsuitable for her to be out so late as they intended to stay. Habitual firmness had taught her that teasing was of no avail; and she soon gave up the effort. At parting, her mother bade her be a good girl, and go quietly to bed at eight o'clock, and in the morning she should hear all about the visit. At ten o'clock her parents returned, and seated themselves at the parlor fire, chatting over the events of the evening. Presently, they heard a timid, half-suppressed giggle; and, looking round, they saw little Mary peeping from under the table. "My daughter, how is it that you are not in bed?" said her mother, calmly. The little rogue stole forth from her hiding-place, and looked very sheepish, as she answered, "Why, mother, I wanted to sit up till you came back." "But I told you to go to bed at eight. My little daughter knows she has done very wrong." The culprit stood awhile in perplexity. She expected to be ordered instantly to bed, or at least to be reproved. But her parents went on talking with each other, as if she were not in the room; and at last, she hesitatingly drew up her little stool, and seated herself at her mother's side. After a while, she plucked up courage to ask about the visit. Who was there? Did anybody say anything about me? &c. Her mother answered all her questions, very kindly, though somewhat sadly. At length she said, "Mother, I think it is time for me to go to bed." "Well, Mary. Let me unpin your clothes. It is bright moonlight, and you will need no lamp. Do not waken Elizabeth."

The child lingered and hesitated, and at last said, "May I kiss you and father?" They drew her toward them, imprinted a kiss on her lips, and bade her an affectionate good night.

After she had gone, they queried with each other whether this mode of treatment would make her think lightly of her fault, and more prone to be disobedient in future. She was such a frolicksome, thoughtless child, that they were not without fears that it might be so. They were even doubtful whether she noticed the sadness of their tones, when they kissed her and bade her good night; for she went away smiling, and tripped lightly up stairs. But when her mother retired for the night, she had scarcely placed her head on the pillow, before she heard little bare feet padding across the entry floor; and a moment after, a little curly head was on her bosom, sobbing out, "Oh, mother dear, I can't go to sleep. Forgive me. I know I did very wrong." Sweet moments of reconciliation passed between parents and child in the still moonlight; and then the little one went to her pillow, and slept as the lambs sleep.

The perfect kindness with which she had been treated, while she felt that her parents were grieved by her conduct, left no work for her heart to do, but to accuse herself; and only by confession and repentance could she be at peace.

Whether such a course would always produce similar results, I will not venture to say; but every day of my life I become more and more convinced of the omnipotence of love in subduing all evil. It is indeed absolutely necessary that gentleness should be united with uncompromising firmness. Children should never be allowed to gain their point in opposition to any rule that has been established for them. To be at once gentle and unyielding, requires a strong effort. Hence, many people, who dislike severity, fall into the opposite extreme of injudicious indulgence; and their example is often quoted in favor of the old-fashioned rigidity of discipline.

Whipping is, however, coming more and more into disrepute; and before long, no wise parent will practice it, or allow his child to attend a school where it is practiced. To attain the difficult habit of being both mild and firm, of studying in all things the permanent good of the child, rather than present convenience to self, requires a humble and self-denying spirit. The moral atmosphere which emanates from a parent's habitual state of mind greatly affects the children. If they are quiet, gentle, and refined, it will be reflected in the habits and manners of the family. If they are rough, impatient, or noisy, the children will be little bedlamites, however much good advice they may give, in opposition to their own example.

It is impossible to exaggerate the importance of the spiritual atmosphere of home; of the thousand little things done and said without calculation of results; of the daily and hourly emanations from our own characters. It has been beautifully said:

"Education does not commence with the alphabet. It begins with a mother's look—with a father's nod of approbation, or a sigh of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance—with handfuls of flowers in green and daisy meadows—with birds' nests admired but not touched—with creeping ants and almost imperceptible emmets—with humming-bees and glass bee-hives—with pleasant walks in shady lanes—and with thoughts directed, in sweet and kindly words, to nature, to beauty, to acts of benevolence, to deeds of all virtue, and to the source of all good, to God himself."

Is not our Heavenly Father kind to intrust to our care these little innocent souls, that we ourselves may enter his kingdom, by the prayerful effort to keep them forever near their guardian angels?"

For the National Anti-Slavery Standard.

SCRAPS OF USEFUL INFORMATION.

Course No. 3.

In looking over the expenditures of the British Government, for 1835, we find that about $20,000,000 were paid to 114,752 NON-EFFECTIVE men in the army, navy, and ordnance department, embracing, probably, half-pay officers, and other pensioners. The expenditures, during the same year, for the civil Government, including all allowances to the several branches of the royal family, and to the King of the Belgians; for the establishment of the Lord Lieutenant of Ireland; salaries and expenses of both houses of Parliament, including printing; for the whole Judiciary Department, including the expenses of the police and criminal prosecutions, and all the salaries and superannuation allowances to foreign ministers and consuls, and for all other pensions and annuities on the civil list, did not amount to $13,000,000!! *seven millions of dollars* a year less than the sum paid to these *non-effective, do-nothing men* connected with the British army and navy. There are 363 Judges in the United Kingdom, whose salaries amount to $1,785,022 per annum. Nor are they *non-effective* men in their department, but men that honor the British name and give dignity to human laws throughout Christendom. Yet, for all their profound learning and assiduous labor, they do not receive in ELEVEN YEARS what is paid in ONE to the *do-nothings* of the British Army and Navy!

But let us come back to this model republic, and see if like abuses exist in its economy. In looking into the register of the United States Navy, we find this to be a fact with regard to the actual service and pay of our naval officers in the earlier periods of our national existence. From 1815 to 1823, a period of about eight years, there were twenty-eight Captains, whose average time of service, during this period, was less than *two years*; thirty Commandants, a little over two years; one hundred and seventy-two Lieutenants, less than three and a half; and eight Chaplains, less than one and a half year. In the Naval Register for 1845, it will be seen that, of 1,391 naval officers under pay of the Government, THREE HUNDRED AND SIXTY-NINE were *waiting orders!!* Their salaries, at the fixed allowance for officers thus waiting orders, amounted to $444,170! Add to this the salaries of eight Marine officers and Engineers, waiting orders the same year, we have the sum of $448,336 paid to the *non-effective* officers of our navy. Now the sum paid in 1845 to 278 members of Congress and to 38 Judges of the Supreme and District Courts of the United States, was $455,500, less than the amount received by these naval officers while waiting orders. It would be easy to prove that the non-effective men in this department alone receive annually more pay than is allowed to all the members of the Senate and House of Representatives, and to all the Judges of the Supreme and District Courts of the United States.

Is not this fact worthy the consideration of our national Legislature and Judiciary? E. B.

Worcester, U. S. A. Dec. 6, 1845.

THE PALIMPSEST OF THE BRAIN.

The fleeting accidents of man's life, and its external shows, may indeed be irrelate and incongruous; but the organizing principles which fuse into harmony, and gather about fixed predetermined centres, whatever heterogeneous elements life may have accumulated from without, will not permit the grandeur of human unity greatly to be violated, or its ultimate repose to be troubled in the retrospect from dying moments, or from other great convulsions. Such a convulsion is the struggle of gradual suffocation, as in drowning; and, in the original Opium Confessions, I mentioned a case of that nature communicated to me by a lady from her own childish experience. The lady is still living, though now of unusually great age; and I may mention that amongst her faults never was numbered any levity of principle, or carelessness of the most scrupulous veracity; but, on the contrary, such faults as arise from austerity, too harsh, perhaps, and gloomy—indulgent neither to others nor herself.—And, at the time of relating this incident, when already very old, she had become religious to scepticism. According to my present belief, she had completed her ninth year, when playing by the side of a solitary brook, she fell into one of its deepest pools. Eventually, but after what lapse of time nobody ever knew, she was saved from death by a farmer, who, riding in some distant lane, had seen her rise to the surface; but not until she had descended within the abyss of death, and looked into its secrets, as far, perhaps, as ever human eye *can* have looked that had permission to return. At a certain stage of this descent, a blow seemed to strike her—phosphoric radiance sprang forth from her eye-balls; and immediately a mighty theatre expanded within her brain. In a moment, in the twinkling of an eye, every act—every design of her past life lived again—arraying themselves, not as a succession, but as parts of a co-existence. Such a light fell upon the whole path of her life backwards into the shades of infancy, as the light, perhaps, which wrapt the destined apostle on his road to Damascus. Yet that light blinded for a season; but hers poured celestial vision upon the brain, so that her consciousness became omnipresent at one moment to every feature in the infinite review. This anecdote was treated scepticially at the time by some critics. But besides that it has since been confirmed by other experiences essentially the same, reported by other parties in the same circumstances who had never heard of each other, the true point for astonishment is not the *simultaneity* of arrangement under which the past events of life—though in fact successive—had formed their dread line of revelation. This was but a secondary phenomenon; the deeper lay in the resurrection itself, and the possibility of resurrection for what had so long slept in the dust. A pall, deep as oblivion, had been thrown by life over every trace of these experiences; and yet suddenly, at a silent command, at the signal of a blazing rocket sent up from the brain, the pall draws up, and the whole depths of the theatre are exposed. Here was the greater mystery: now this mystery is liable to no doubt; for it is repeated, and ten thousand times repeated, by opium, for those who are its martyrs. Yes, reader, countless are the mysterious handwritings of grief or joy which have inscribed themselves successively upon the palimpsest of your brain; and, like the annual leaves of aboriginal forests, or the undissolving snows on the Himalaya or light falling upon light, the endless strata have covered up each other in forgetfulness. But by the hour of death, but by fever, but by the scorchings of opium, all these can revive in strength. They are not dead, but sleeping.—*De Quincy.*

Petitions to Congress.—It will be recollected that at a late meeting of the Massachusetts Society for the Abolition of Capital Punishment, and at the first meeting of the National Society, in Philadelphia, it was recommended to petition Congress for the removal of the death-penalty from the code of the Union. This has never been attempted. Some may wish to know what offences are capital in the code of the Union. To gratify all such, we present the list as taken by our own hand, and since revised by Robert Rantoul, Jr.

Treason.
Murder.
Arson; dwelling-house or other buildings.
Rape on the seas.
Robbing mail, second time.
Forgery; as passing counterfeit certificates or other public security.
Piracy; one species of slave-trade.
Confining free blacks, or offering them for sale on ship-board.
Robbery on the high seas.
Setting fire to ships of war.
Burning ships of private property for the purpose of defrauding underwriters.—*Hangman.*

Deferred Items.

Negotiations with Mexico.—The Courier of the 17th ultimo has the following:

We have heard from a reliable source the particulars of the appointment of Mr. Slidell, of Louisiana, as United States Minister to Mexico. It seems that Mr. Parrott, whose brother is already a Consul at Mazailan, a Mexican port, was sent to the city of Mexico to sound the Government: and he ascertained the fact that they were ready to negotiate and willing to settle all the difficulties with the United States for *money*. He returned to New Orleans the last of October, and went immediately to Washington.

Mr. Slidell, learning the result of Mr. Parrott's mission, made application for the appointment, which he obtained. The basis of the negotiation, we understand, is the Rio Grande for the boundary, from the mouth to the source, and thence a line North to our boundary; and the sum required, or which it was intimated would be required, as a consideration, is $15,000,000, towards which the amount due by Mexico to American claimants will be taken in part payment.

Providence and Worcester Railroad.—The directors of the Providence and Worcester Railroad have decided to locate the road through Pawtucket, says the Providence Journal. The depot is to be in the cove just above the Fish market, and about fifty feet from Canal street. The intervening space will be bridged over, and an entrance to the depot will be made from Cove street.

Texas Emigrants.—The Natchitoches Chronicle of the 23d ultimo says:—"Within the last month, between fifty and a hundred families have passed through this town, to Texas. They are principally from Alabama. They crossed from the Mississippi at Natchez and Rodney. We learn from some of them that they will soon be followed by a hundred other families from their immediate neighborhood. They seem mostly to be people of substance. Their fine teams and carriages indicate their standing in their former homes."

Church Bells can now be made of steel, as has been proved by an ingenious American mechanic in Ohio, from a suggestion in an English newspaper. A bell weighing fifty pounds, made of steel, will cost only about $30, and can be heard two miles or more. The advantages of this invention are said to be twofold, first, it is so cheap that every church may have a bell of a clear, brilliant, and musical tone; second, it is so light and stationary, that even a slight belfry will sustain it. This newly-invented bell is rung by a crank, and any boy can do it as well as a regular parish bell-ringer. For about $200 a chime of seven bells can now be had.

Niagara Suspension Bridge.—A large meeting of the inhabitants of Canada West, and the border towns in this State, has been held at the Clifton House, at the Falls, to take measures for the construction of a suspension bridge over the Niagara, between the Falls and the whirlpool. A general opinion prevailed that the stock would pay a large dividend. A committee of five from Canada, and the same number from New-York, was appointed to take measures to procure the necessary legislative acts, with a capital of $300,000. The committee on the part of the State consists of Lot Clark, G. W. Holley, Samuel Devereaux, C. B. Stuart, and Joseph Center, Esqs.: on the part of Canada, Sir Allan McNab, George S. Tiffany, Wm. H. Merritt, J. Cummings, and Thomas C. Street, Esqs.

Audubon, the Ornithologist.—We were glad to meet yesterday, Mr. Victor Audubon, son of the celebrated ornithologist, on his way to the Rio Grande country. The object of his expedition to Western Texas, and the parts adjacent, is to procure specimens of the animals which inhabit that region. It is known that the Audubons, father and son, are getting up a work on the animals of America, similar in execution and as elaborate in detail as the great work of the elder Audubon on the birds of America. Victor Audubon accompanied his father on many of those solitary and extensive journeys which he made during the progress of the latter publication, and assisted him materially in his honorable and arduous labors. He is a deserving son of a noble sire, an artist of great proficiency, and a gentleman of accomplished manners. We commend him to the consideration of our citizens, who, we know, will be happy to give him such letters and counsel as may aid him in his present undertaking.—*New Orleans Picayune.*

Unmitigated Rascality.—Some twenty sailors, who had been discharged from the frigate Cumberland at this port, entrusted the greater part of their money to the care of the landlord with whom they boarded. The landlord previously, on the credit of having a house full of boarders, ran up heavy bills at different stores, but before pay day arrived he decamped to parts unknown, taking with him the sailors' cash.—*Boston Post.*

The Slave-Trade in Africa.—A letter, dated July 26th, appears in the London Times, from an officer of one of her Majesty's ships on the African coast, giving a horrid picture of the Slave-Trade, and expressing the conviction that no treaty stipulations, no combined squadrons can suppress this traffic, so long as a slave, worth only a few dollars in Africa, will bring £80 or £100 in America. He says the idea of blockading 2,000 miles of coast is absurd, that the African service is attended with much loss of life, and is demoralizing to the habits of seamen, and that in fact the miseries of the Slave traffic are increased. We strongly suspect the writer of exaggeration, and yet it seems obvious that the abolition of the market, and especially the civilization of the African people by instruction in agriculture, the useful arts, good government, and above all in the justice and benevolence of Christianity, are mainly to be relied upon for the overthrow of this great abomination—the African Slave Trade.—*Jour. Com.*

The Flight of the Mormons.—Twenty-five companies of 100 families each are about leaving Nauvoo for California, and it is said that the wagons which are to convey them and their baggage will number 5,000, and will form a line of 25 miles long! In the front is to be a printing press and types, from which will be issued every morning a paper, to be sent back to inform the rear guard what is going on in the van!

Not a Murder after all.—Doctors Reynolds and Durand, who examined the body of the German supposed to have been murdered at Bushnell's Basin, near Rochester, have expressed the opinion, after a careful examination, that he came to his death, not by violence, but by exposure to the wet and cold.

Commuted.—We learn from the Worcester Spy, that the punishment of Reuche, alias Watkins, who was sentenced to be hung, at the late session of the Supreme Court, in Worcester, for an aggravated crime, has been commuted by Governor Briggs to imprisonment for life.

Cure of the Potato Disease.—Mr. Tattersall, of Grosvenor place, has used chlorine on his farm at Willesden, to cure the disease in potatoes, and found it very effectual. Chlorine is a gas or smoke which is eveloped from two parts of oil of vitriol, (sulphuric acid) added to a mixture of three parts of common salt, and one part of black manganese. This must not be confounded with chlorine of lime.

Anecdote of Royalty.—The Wife vs. the Queen.—Janin, a writer for the *Journal des Debats*, tells the following little story:—"While her Majesty and the Prince were in Germany, one day they had a little skirmish—'born of excessive love and bad weather'—and the Prince shut himself in his own apartment. In half an hour afterward the Queen went and tapped smartly at the door. 'Who is there?' inquired the Prince. 'The Queen?' was the brief reply. No answer from within. Shortly afterwards her Majesty gave rather a gentler tap at the door. 'Who is there?' 'The Queen,' was the reply, but it was in a softened tone. No answer. A third, but a very gentle tap, was given. 'Who is there?' in most musical and affectionate tones. The reply given was—'It is *Victoria, Albert!*' The door flew open, and the fond couple were locked in each other's arms instantaneously."

Gov. Aiken, of S. C. has pardoned Friday and Harry, two of the negroes found guilty of breaking jail, and murdering John Bevil, former jailor of the Chesterfield district, and who were sentenced to be hung on Friday last. Another negro, however, named Isaac, who was tried and convicted at the same time, was hung at Chesterfield, C. H. on Friday, 25th ult. according to the sentence passed on him.—*Charleston News.*

Moral Reform.—A Temperance movement has commenced on board the U. S. frigate Cumberland, which has just returned from the Mediterranean—and we are happy to say with the most salutary effect. The last address delivered on board that vessel, by Lieut. A. H. Foote, on Friday last, is about to be published, and will give an example of the happy results of the temperance cause among our seamen. The Cumberland was under the command of Capt. Samuel L. Preese, and bore the broad pendant of Commodore Joseph Smith.—*Boston Atlas.*

Where is the Money to Come From?—The actual sum required to be raised for the completion of railways in Great Britain and Ireland, during the next three years, is nearly £38,500,000 sterling.

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